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ABSTRACT

The product of a Title VII ESAA grant, this guide to the study of Oklahoma American Indians has been designed and evaluated by teams of Native American adults, Indian and non-Indian students, and teachers from three Oklahoma schools selected as project sites: Okmulgee, Hartshorne, and Shawnee schools. The guide is divided into three basic sections identified by the schools and the tribes associated with each school (Creeks for the Okmulgee School; the Kickapoo, Pottawatomi, and Sac and Fox for the Shawnee School; and the Choctaws for the Hartshorne Schools). Each section presents: an introduction; background information; resource materials; suggested lesson plans; a bibliography; and an appendix. Although identified by grade level, each of the lesson plans is adaptable to other grade levels. Each lesson plan includes: objectives; vocabulary; discussion questions; and suggested activities. The background information includes early history, early day life styles, myths and legends, and biographies. It is suggested that a fourth section devoted to Indian policies and treaties could be readily adapted to specific tribal studies and/or individualized projects. Exemplary puzzles, exercises, illustrations, etc. are also included in this guide. (JC)

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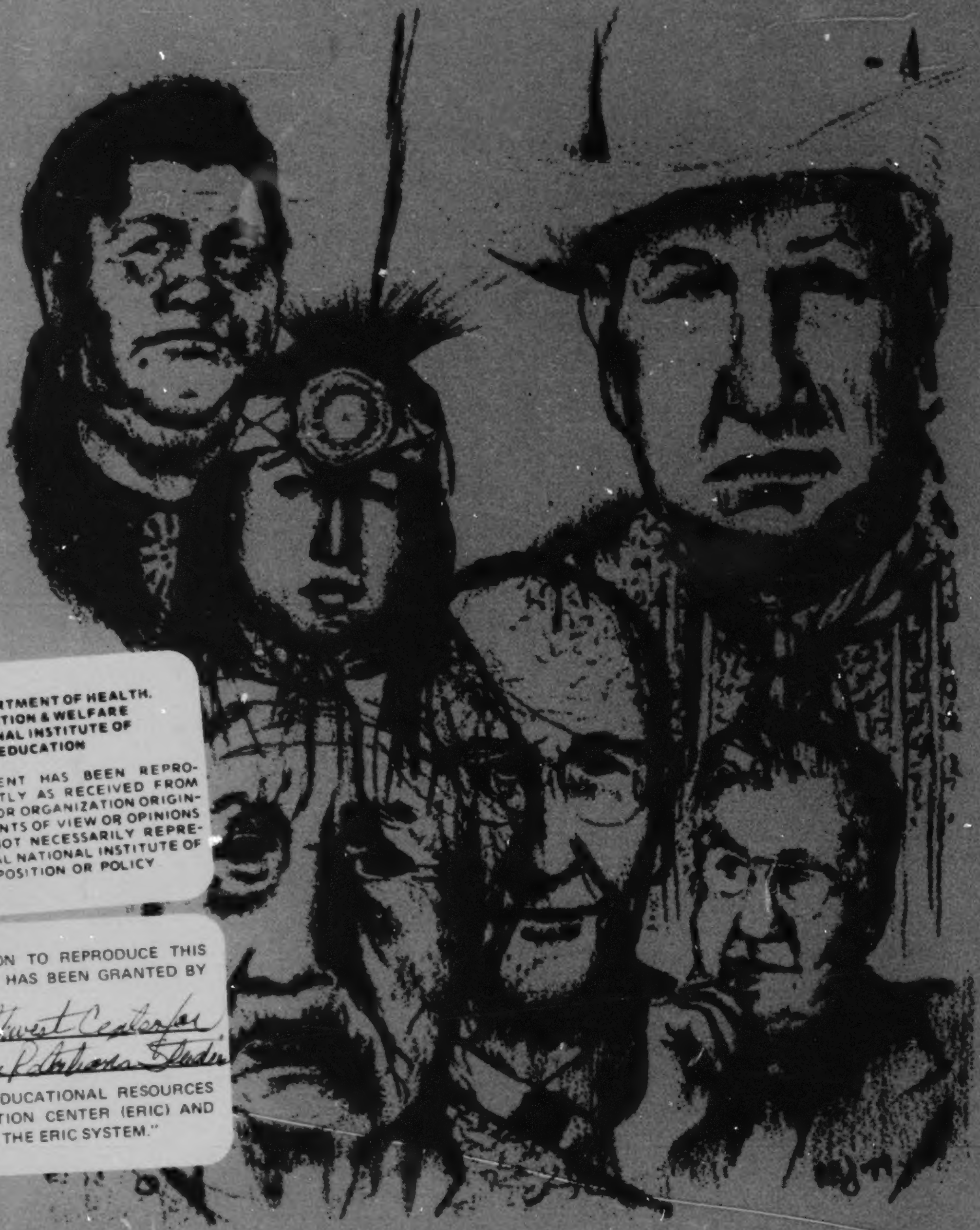

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Lavra Greyeyes Manatowa Carter, Sac-Fox — (lower left)
"SHEE—PI—AH"

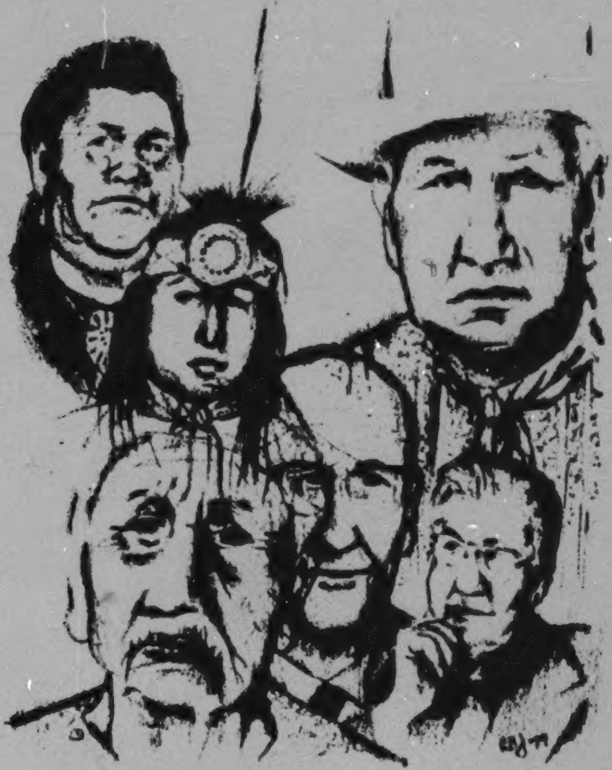
Marvin Thurman, Sac-Fox—A. Shawnee — (middle left)

Dr. B. Frank Belvin, Choctaw — (lower right)

Creek Chief, Claud Cox, Creek — (upper right)

Leroy Neddeau, Pottawatomi — (center)

Anna McKinney, Kickapoo — (upper left)



April '77

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FOREWORD

There is a high positive correlation between the self-concept of an individual and his ability to assimilate information in a learning experience.

Providing the Native American student with more information about his cultural past and ancestry will strengthen his ego and self-esteem, resulting in a more profitable educational experience.

It is hoped that this guide will provide additional learning experiences for both Indian and non-Indian boys and girls in Oklahoma.

The State Department of Education gratefully acknowledges the contributions of all those who helped to make this publication possible.

Leslie Fisher
State Superintendent of
Public Instruction

PREFACE

In the fall of school year 1976-77, the Southwest Center for Human Relations Studies at the University of Oklahoma received a Title VII ESAA grant from the Office of Education, for purposes of involving select school personnel and members of the Native American Community in the development of cultural materials relating to the dominate tribe/tribal groups in their area. Three public schools were selected as project schools: Okmulgee, Hartshorne and Shawnee.

With the full cooperation of the school administrators, Native American curriculum teams were established consisting of teachers, Indian adults, and Indian and non-Indian students. Each curriculum team made an assessment of the cultural needs of the school and from that assessment decided aspects of the culture to be researched. Project Staff member Shirley Adkins, assisted by Blanch Paukei and the Coordinator researched thoroughly from background materials from many state sources. Each team then conducted their own local research, interviewed Indian sources, wrote lesson plans and field tested all materials in the classroom. Materials were additionally evaluated by a local advisory committee, tribal officials, and teachers outside the project schools.

Presented here are the results of literally hundreds of overtime hours of teachers and community persons. Although many person hours have been spent on this Guide it is not intended as an in depth study of the tribes presented, but just a "start" for other educators to become involved with the local Indian community in developing materials like this to be shared with others, as they are sharing with you.

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INTRODUCTION

PART I. A Guide to the Classroom Study of Some Oklahoma Indian Tribes: Choctaws, Creeks, Kickapoo, Pottawatomie and Sac 'n Fox.

This Guide is designed, as the title indicates, to provide teachers with background information and associated teaching suggestions for purposes of exciting students about the rich Indian culture which can be explored and studied within their own community and State.

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Guide Layout

The guide is divided into three basic sections identified by Tribes/and Schools. The Hartshorne Public School section covers the Choctaws. The Creeks are described by the Okmulgee Public School Team while the Kickapoo, Pottawatomi and Sac Fox are covered by the Shawnee Public School Team. Each section has an introduction, background information, resource materials, suggested lesson plans, Appendix and Bibliography. Each lesson plan has been identified by grade level, length of lesson, but certainly one could adapt the lessons to other grades and time spans.

The Indian Policies and Treaties units could be used as a mini-unit by individual students. Also, it could be adapted by adding specific treaties of the different tribes, such as the Creeks, Choctaws, Sac Fox, Pottawatomi, and Kickapoos. Excellent references are included at the end of the treaties unit along with test questions.

Again, this year has been an exciting, happy time as I have worked with so many interested, aware and truly sincere, Indian adults, students, teachers, tribal people and administrators.

Thank you!
Anita Chisholm,
Coordinator

OVERALL GOALS OF THIS GUIDE

To enable Native American community at the local level to be directly involved in the development of cultural materials presented in this guide.

To enable educators at the local level across Oklahoma to be involved in the development of this guide.

To enable Native American students and the non-Indian students to be involved in the development of this guide.

To enable all others who use this guide to be aware that cooperation of many persons, with different cultural backgrounds, can work together in a positive way to make our rich Indian cultural heritage more available to others in this continuous educational process.

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Okmulgee Public Schools

1976 — 1977

INTRODUCTION — SECTION I

Creek Nation Unit

Prepared by the Okmulgee Public School Team

After a foreward by Claude Cox, Principal Chief of the Creek Nation, the reader will catch a glimpse of Creek history through the early development of the Creek villages, treaty negotiations with Andrew Jackson and others, and finally the continuous struggle to secure a homesite in Oklahoma.

Next is an intriguing description of early day Creek lifestyles. Here one reads of the formation of clans, how clans were named, and how the clan concept shaped many customs of the Creek Indians. The reader will also find most interesting the description of such cultural activities as the Green Corn celebration and stick ball games.

One cannot help but marvel at the Creek's close affinity with nature as one reads the legends of "How the Indian Got the Medicine" or "The Origin of the Clans." Nor, should one be startled to find the name of Allie Reynolds included in the biography part on famous Creek Indians.

The reader should give close attention to the Lesson Plan Overview on page 18. This overview provides a quick orientation to the subject matter area, and teaching grade level. The associated activities suggest many ways the teacher and student can also explore the rich Indian culture of their community. The lesson plans are followed by bibliographies and suggestions of where to obtain materials along with map and picture dictionary appendices.

This Guide is a compilation of the efforts of many persons, so we hope the inclusion, in this section, of Keith Goodin's excellent unit on Federal Indian Policies will not confuse you. This unit is in turn followed by its own appendix, bibliography and references. It should be most helpful to 7th and 8th grade Social Studies teachers.

Solomon McCombs
Vice-Chief

Edward F. Mouss
Executive Director

Creek Nation
Office of the Principal Chief
Claude A. Cox

FOREWORD

In years past schools have not had the accessibility to resource materials about Indian Americans. Teachers have had to sift through the limited materials on Indians if they chose to teach about the First Americans. The resource materials have been inadequate to perform the very important role of teaching youngsters about people from other backgrounds.

I have high hopes that the Curriculum Guide developed by teachers and compiled by the Southwest Center for Human Relations Studies will help all teachers in transferring accurate and authentic information about Indians to their students. Humanizing education is very important and this is one basic step in the direction of understanding human differences.

We as Indian people are different but we have a commonality with other races in that we are also citizens of the United States, the State of Oklahoma and equally important citizens of our tribal governments. There is strength in differences and all people can learn and grow from someone else's experiences; American people can and will recognize differences and use them as a positive stronghold not as a negative condition.

In closing I would like to thank Ms. Anita Chisholm who has spent hours working with the advisory committee and teams, and the teachers and other staff who served on the curriculum teams, advisory committee, and as resource people. To each of you I say "Mvto".

Most Sincerely,

Claude A. Cox
Claude A. Cox
Principal Chief

BACKGROUND INFORMATION ON CREEK INDIANS

HISTORY

According to language experts, the Creeks in the Southeast region of the United States were of the Muskhogean linguistic stock. The word "Maskoke" (Muskogee) means creek or stream in the Creek language. So the word Creek is interpreted to mean "People of the Creek or Stream."

The following list of tribes in the Creek Nation includes the tribal names from the Muskhogean linguistic family who were classified as their former locations in the woodland area:

Tribe	Location
Apalachicola	Georgia
Chickasaw	Kentucky
Choctaw	Mississippi
Creek *	Georgia
Hitchiti *	Georgia
Koasati *	Alabama
Natchez	Mississippi
Seminole *	Florida
Tuskegee *	Alabama

The Creek group consisted of two main divisions: the Upper on the Coosa and Tallapoosa rivers with 39 villages and the Lower on the Flint and Chattahoochie rivers of about 20 villages.

Every village had about 30 houses arranged to form an open square around a central building, ceremonial square and a play field. The tribal business such as war, peace, planting, hunting and settling disputes between individuals of the town was conducted in the central building.

Each town was composed of different clan groups. The town chief, known as the "Miko," was the highest ranking official and belonged to the Bear or Wind clan. He was chosen to preside for life so long as he served the people well. He received representatives from other tribes and acted as an ambassador in transactions outside the tribe.

Three warriors (tastan'age) chosen from a clan were second in rank to the chief. They formed the chief's council and assisted in making decisions which affected the tribesmen of the town.

In subsequent years, the idea of a legislature patterned after the white man was initiated. This form of government included a court system with a judge who rendered decisions in cases of rape, theft and murder. A policeman was appointed to execute the sentences.

Other civil officers were charged with the responsibility of the harvest festival. They either led the ritual dances, secured capable persons to lead the dancing during the festivities, or they were put in charge of tending the Sacred Fire.

Although differences in culture and customs separated the towns, considerable uniformity existed in the tribes of the southeastern region. For example, a man who had demonstrated his superiority in physical prowess always led the war parties out of town. These warriors were always accompanied by the prophet known as the "hobaya." He conducted songs and rituals to weaken the enemy and blind their vision. His clairvoyant power supposedly enabled him to predict the outcome of raids and hunts.

Besides the clan and natural division of the tribe into Upper and Lower town, two divisions known as "White" towns and "Red" towns existed. The White towns, representing wisdom and peace, attracted the town chiefs to live there. These towns also became a place of refuge for escaped prisoners. The Red towns represented war.

Many of the European countries who were trying to establish a foothold in this country transacted business with the Creeks because they were one of the more powerful tribes to be reckoned with — if not the most powerful. The British, Spanish and French all sought alliance with the Creeks. The European Nations' strategy was to gain the confidence of the Creeks while vying for Indian land. The Creeks were on equal power levels with the Europeans before the 13 Colonies were formed. Master diplomats, the Creeks skillfully played one nation against the others. Despite their efforts, the Creeks were eventually forced to move from the Carolinas to Georgia and Alabama.

Many tribes in the Southeastern United States spoke the Muskhogean dialect. This common family language led to banding together of these groups and the subsequent formation of the Creek Confederacy. The Creeks annexed other tribes into the confederacy, and at one time the Creek Confederacy contained 50 to 60 towns with a population of 15,000 to 18,000.

Fourteen years after the 13 Colonies formed the United States, the Treaty of 1790 distinguished the boundary between the United States citizens and the Creek Nation.

The 1814 Treaty of Fort Jackson ceded part of the Creek lands to the United States. The Creeks still held much of the western part of Georgia, the largest state east of the Mississippi River.

Prior to the Removal to Indian Territory, William McIntosh and 12 other chiefs signed the 1825 Treaty of Indian Springs. William McIntosh was executed for this role in the cession of Creek lands. A new treaty was negotiated in 1826 affirming Creek possession of remaining lands after the Indian Springs Treaty was voided.

There were three Creek removals to Indian Territory: 2,500 in 1828 with the first contingent under lower Creek Chief Chilly McIntosh; 1,000 under Joe Hardridge in 1829 and the major removal was ordered by President Andrew Jackson in 1836.

*In 1829, Andrew Jackson came to the presidency with the announced intention of driving the Indians across the Mississippi. That same year, Alabama divided the Creeks under the jurisdiction of the local courts. This policy exactly suited Jackson's purpose; he sent a communication to the Creeks urging them to preserve their political autonomy by moving beyond the limits of the state. The Creeks met in council in June and rejected his proposal. *[1]

Jackson signed the Indian Removal Bill in 1830, and a tremendous treaty-making operation began with Indian tribes for takeover of Indian land and to expedite Indian removal to Indian territory later known as Oklahoma.*

In 1831, a protesting Creek chief wrote the American government saying, "Murders have already taken place, both by the reds and whites. We have caused the red man to be brought to justice; the whites go unpunished. We are weak and our words go for naught, justice we don't expect nor can we get. We may expect murders to be more frequent . . . They bring spirits among us for the purpose of practicing frauds; they daily rob us of our property; they bring white officers among us, and take our property from us for debts that were never contracted . . . We are made subject to laws we have no means of comprehending; we never know when we are doing right.

*Not long after this communication, the Creeks signed in 1832 the Treaty of Washington which ceded to the United States all their lands east of the Mississippi River. The exception was the individual section which they were to occupy for five years unless the Creeks sold the land sooner. *The treaty gave the individual Creek the right to remain on his land if he chose, but his decision had to be approved by President Jackson. In other words, the sole effect of the treaty was that the Creek land title was transferred to the United States without compensation to the Indian.* Under this treaty, the United States was to pay the expense of moving the Indians to the West as soon as they were ready to immigrate.

They were to be supported for one year after their arrival. Each warrior was to be given a rifle, moulds wiper, ammunition and a blanket for his family. The Creeks would also be allowed to govern themselves.

From 1832 to 1836, the Creeks remained in their homelands while the white man settled there gradually driving them westward. In 1836, 2,500 Creeks started a journey down the Alabama River to Mobile, across to New Orleans, up the Mississippi River to Rock Roe in Arkansas Territory, going overland to Little Rock and on to Ft. Gibson.

By 1837, the majority of Creeks had been removed to an area between the Canadian and Arkansas rivers in Indian Territory. The Removal caused many deaths among the Creeks. That year a group of 311 Creeks died when the steamboat "Monmouth" sank in the Mississippi River. "During the Removal, more than 1,000 Creeks lost their lives due mainly to cholera and dysentery."[2]

The Creeks who remained in Alabama were blamed for a war which was the result of the red man's desperate attempt to find food and clothing. Consequently, the remaining 2,300 Creek men, women and children wore chains during the forced removal to Indian Territory.

Many problems faced the Creeks when they arrived. They were famished and empty-handed. An industrious people, the Creeks established their communal fire and began to construct dwellings made of deer skins and elm bark. Their stoves inside were made of dried mud, and meals were eaten from mud bowls and pots baked until hard.

Creek communities developed along the main rivers in the Creek Nation. The Upper Creeks, consisting mostly of full blood Creeks inhabited the communities along Deep Fork and North Fork of the Canadian River. The mixed bloods or Lower Creeks established their towns along the Arkansas and Verdigris rivers in the northeast corner of the Creek Nation.

The constant attacks on them by other Indians on the prairie alarmed the Creeks. An appeal to the United States government for protection led to the formation of the Indian Council at Fort Gibson where treaties with prairie Indians helped to ease some of the fears of incoming newcomers.

After the signing of each treaty with the prairie Indians, the Creeks suffered a large loss of land. For example, treaties were negotiated for Creek land in Indian territory that took more of the Creek Nation land in Indian Territory. The treaty of 1826, granting land to the Creeks in Indian Territory, was found to be erroneous and was clarified by the Treaty of 1833 which designated boundaries between the Cherokees and Creeks. The boundaries were established between Creeks and Seminoles in the Treaty of 1856 because of no previous formal boundary distinction.

*Ten years later, the Creek Treaty of 1866 ceded more Creek land to the United States with the provision that a land survey would be made by the

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* [1] *The Road to Dissappearance, Debo, Angie, University of Oklahoma Press, 1941; page 96.*

* [2] *Indians of the Southeast Then and Now, Burt, Jesse and Ferguson, Roberts, Abingdon Press, Nashville and New York, 1973; page 179.*

Bureau of Indian Affairs for the Creek Nation. The survey was never made.*

After the Creeks arrived from Southeastern United States, the tribal council was reorganized. The council was composed of the town chiefs and one or two lawmakers from each town.

Wekiwa Hulwe or High Spring was the site of the first council house which was constructed in 1840. An annual General Council meeting of the Nation, composed of two Principal Chiefs (one Lower and one Upper) from the House of Kings and the House of Warriors, was held at the council house.

*The House of Kings was entitled to one member elected by each town while members of the House of Warriors were apportioned to the towns on a population basis, one town representative plus another for each additional 200 people in the town. The function of law enforcement was given to the Principal Chief and his appointed secretary. At this time, the Council legislated for the towns, and the towns were forbidden to suspend any of the laws.

A second branch was composed of one or two persons elected by each town including one judge from the Upper and one from the Lower.

In 1855, the council took over the control of the annuities formerly distributed by elected Tribal Officials. The council created the office of National Treasurer to handle the tribal funds.

Just as the Creek people began to re-establish their civilization, the Civil War erupted. Choosing sides caused a split in the tribe; the full bloods felt the war was none of their business, but the younger, more aristocratic mixed bloods felt the Creeks should side with the Confederate states. The younger group won because it had more money and influence. The majority of the Creeks went with the Southern forces, while the rest became refugees and most had to flee their homes.

After the war, the Creeks once again returned home with the help of the government and its troops. They began rebuilding their shattered nation, but it was never to regain its power.

The House of Kings and the House of Warriors met in an old log house and wrote a brief constitution which is now in book form and is a rare historical relic. It was adopted by a vote of the Creeks on October 12, 1867.

*The 1867 Constitution divided the Creek Nation into six districts. A judge was elected by the National Council for each district while six district attorneys were appointed by the Principal Chief with the approval of the council. The voters of each district elected their own police force which was composed of a captain and four privates. District officers were selected for two-year terms of office. The national officers served for four years. A distinct feature of the Creek government was the use of the town in its election and administration.

The first Monday in November was set as the date of the first election. The Principal Chiefs appointed persons to preside in each town. Each voter called the name of the man for whom he voted. The election officials reported to the Principal Chiefs, and the chiefs called a council.

The following years saw the Constitution extending to 30 topics with 422 sections. The Creeks were now organized and in control.

However, the Dawes Allotment Act of 1887 began the dilution of the Creek Nation's power over its own area. The great leaders of the Five Tribes foresaw the damage that individual allotments would do to their people. Testimonies were given by Creek leaders opposing allotments.

A last measure to oppose the loss of tribal sovereignty in eastern Oklahoma was the proposed state of Sequoyah. Chief Pleasant Porter, at the Sequoyah convention stated on November 7, 1905, the constitution was ratified by the voters 56,279 to 9,073 — more than six to one. The question of single or double statehood was not to be settled by the voice of the people most concerned, but by partisan considerations in the 58th Congress in that the proposal was rejected.

Statehood meant the loss of Creek control of schools, legislative and judicial systems, and a shrinking land base. Religious activities, both Christian and traditional, continued to operate apart from the white man's institutions and influence. The tribal government also retained a small amount of its functions only because of the strength of its people and the land base which it still held.

In 1906, the Enabling Act combined the two territories into the state of Oklahoma. For the next 30 years, the Creek Nation was inactive until the passage of the 1936 Oklahoma Indian Welfare Act and the 1934 Indian Reorganization Act. The Creek Towns began to send representatives to a monthly meeting at Okmulgee to deliberate on tribal matters. In the fall of 1934, delegates from each tribal town met for the first tribal election of the Principal Chief since the election of Principal Chief Pleasant Porter prior to statehood.

The council was reorganized during the early 1960s. Leaders from the tribal towns were appointed council members and quarterly council meetings were held at the old Okmulgee Council House.

*In October 1971, the Creek Nation elected Claude A. Cox as their Principal Chief. By 1971, the current tribal government had the Principal Chief presiding over the council assisted by an appointed vice-chief. The council consists of 26 members appointed by the chief and assigned to five working committees: Tribal Revenue Finances and Resources; Economic and Industrial Development;

Physical Improvements and Land Resource; Health, Welfare, Social and Public Services; and Education and Human Resources Development. Currently, the Creek Council meets at intervals between regular council meetings to discuss committee business and vote.*

Litigation is attempting to determine whether the Creek Nation Constitution of 1867 is still effective by Creek persons. Acting upon a Council resolution passed in April 1973, constitution hearings were held in the summer of 1973, and a Committee is now formulating a document.

EARLY DAY LIFE STYLES

Clans: *In the early history of the Creek Nation, their entire population was divided into clans. *The clan functioned as a social and political unit because the tribal organization was built around families. According to the Indians, the Master-of-Breath created the clans, and the animal identity was given as each passed before him. They believed that man and wild animals could speak with each other and be understood.

The names of the various clans were taken from totem animals such as Bear, Panther, Wind, Deer, Bird, Fox, Snake, Beaver, Alligator, Mink, Skunk, Buzzard, Rabbit and Raccoon. Each clan had a special design for its animal clan identification which was usually found outside their log houses on a pole. The design on the bottom of a woman's skirt indicated the clan of her mother and the top design identified the clan of her father.

Clan descent came from the mother's side of the family because the mother was regarded as head of the household. Marriage relationships, like other aspects of Creek life, were influenced by the clan laws. For example, a member of the Panther clan of the Creeks could not marry another Panther Clan member because it was considered incest and was punishable by death.

The clan system was a social grouping in which family relations included persons of other villages and towns. Because of the large territory held by the tribe, members often met clan brothers and clan sisters, and this personal relationship helped to strengthen the political ties of the Creek Confederacy. The Bear and Wind Clans, the most important among the Creeks, decreased because of death, warfare and emigration.

All males belonging to one clan referred to each other as brothers, and the females were addressed as sisters. When the husband lived with his wife's family, he could not become head of her clan. The children born to the couple carried their name according to the clan after a demonstration of ability. Property was passed from father to wife. It was considered a serious offense for one to kill or eat an animal resembling those on his totem, and any person making unfavorable criticism against another person's totem was fined by the offended clan.

An individual learned early in life that there were relatives who must be treated with great respect. *Traditionally, the woman owned the belongings and property. In some instances, however, today the Indian people have changed tradition to accommodate the changing times. If, for example, a Creek man marries a non-Indian woman (or a woman from another tribe), the children born to this couple belong to their father's clan.*

Character building was accomplished by example and word, kind words being understood best. Honor and love of country or tribe were prized above life.

The young people had great respect for their elders. As they grew up, the children could neither interrupt when adults were visiting or conversing with other people nor speak unless spoken to. Parents were very strict with children who disobeyed this common courtesy.

Children: A month before the birth of a child, the mother and father separated, and the father moved out of the house. The mother remained in isolation for a month after the child was born while the father went on a four-day fast. For a month after the child's birth, the mother was forbidden to prepare meals for her husband and could not eat or sleep with him.

Females were referred to by only the elderly kinship or named in reference to some natural incident which had taken place at the time of their birth. They were never called by the totem name of the family. The name given girls remained with them for life. Boys were identified by the name of his clan after earning his name.

Upon reaching the age of puberty, a boy had to participate in a ceremony which prepared him for manhood duties in his town. He was then free to marry, farm, live in a lodge near the public square, and participate in civil and military affairs.

The initiation ritual took place during the tribe's annual harvest festival. The clan name was given to a boy at birth, but in order to receive a title with his original name, he had to engage in the scratching operation and partake of a medical drug along with other men. The warrior in charge of the ceremony called one of the probates forward, presented him with a piece of tobacco and bestowed on him a name to be used along with his clan name. (According to some Creeks of today, this is a present day system).

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* *Material presented between asterisks (*) is information taken from:* ***Base Studies Document of the Creek Nation Comprehensive Plan and Community Development Dept.****, March, 1975, Vol. II, James King, Director.*

Marriage: Marriage ceremonies among the Muskhogean tribes were very simple. If a young man desired a young woman to be his wife, he usually asked the consent of her parents. He then took her to his cabin or they lived with parents until they moved into their own house.

Many times the couple had a trial marriage until the Green Corn Ceremony. If they had difficulty, they separated without any obligation to either party. Polygamy was permitted among the tribesmen, yet it was rare that a man ever had more than one wife.

Language: *Some Creeks express their ideas and thoughts in their native Creek language. Some of the elderly people in the nation do not speak English, so they use interpreters in their business dealings. The older people are quite concerned because many of the young people do not speak the Creek language fluently.*

Religion: *The Indian people observe the sabbath at churches located in various areas of the Creek Nation. There are 45 Indian Baptist churches and 25 Methodist churches in the Creek Nation. Indian culture is evident at the churches because the songs, sermons, and Bibles are in the Creek language.*

Medicine: *The Indian doctor often had an amazing ability to cure people with certain illnesses by using herbs and plants. Many Indian people prefer to get medical help from Indian doctors rather than "new" medical doctors. The older people say the ability of these medicine men to cure some illnesses is a God-given talent or gift, not a practice to be learned.*

Food and Cooking: Creeks had many different ways of preparing corn for eating. Sixty percent of their food came from plants, and their main crop was corn grown in fenced fields.

In the early days of Creek life, corn was the main ingredient of the Indian diet as evidenced by food such as sofkey, blue dumplings and apuske. Sofkey is still considered a main food and is prepared by cooking beaten corn with water. Blue dumplings are made of beaten corn and burned shells of field peas.

Besides corn, the Indians also raised and ate beans and rice. The women gathered blackberries, pecans and wild onions. Even today, wild onion dinners are prepared and sold to raise funds for various activities.

If a Creek were unable to work, a neighbor came and tended the crops and mended the fences. Everyone was required to work. The men took care of the fields while the women took care of gardens, wood gathering and household needs.

Hunting: The Creeks learned to hunt buffalo from the western tribes of Indian Territory. Each buffalo hunt started with a special ceremony. The chief prayed for days about the Creeks needing the buffalo for food.

Scouts were sent out to find the buffaloes. After they were found, the soldier warriors made a circle around the herd. A warrior would yell, and the buffaloes would run. Other braves would turn them so that the buffalo herd was running in circles. The herd tired quickly, making it easy for the Indians to kill the amount of buffaloes needed.

The hunt was very important because it furnished meat for months. No part was wasted; the meat was used for food and the skin for hides. Even the bones were used.

Music: Creeks had few musical instruments. Drums were the most important instruments because they were used for rhythm. Other instruments, such as rattles and clappers, were also used for rhythm. A few villages used simple flutes and whistles to add to their musical sounds.

Most music was for ceremonial purposes such as the dances. Creek dances involved simple movements and were performed for ceremonies such as the Green Corn Dance, Stomp Dance, Snake Dance, and the Sun Dance. Some ceremonies lasted for several days which meant there was a lot of dancing. Creeks usually sang songs during these ceremonies. They sang along with the rhythm of the drums, rattles and clappers.

Clothing: The type of clothing the Creeks wore was determined mostly by the weather of their region. In Alabama and Georgia, the climate was much warmer so the Creeks did not need as much clothing as they did when they came to Oklahoma.

Prior to the Removal the Creeks made clothes from almost everything. Tanned deer hide called buckskin was used the most. Sometimes they would decorate their moccasins by putting beads on them. The moccasins were lightweight so the Indians could run fast while they were hunting.

Creeks also used buffalo hides, rabbit fur and bird feathers to make clothes; sometimes they even used tree bark and reeds. They also wove woolen blankets from wool and cloth from cotton. In Oklahoma, Creeks commonly traded their cloth for pecans.

The Creeks began to change their way of dress after they came to Oklahoma. Most of them still wore skins, bright cloth and moccasins but gradually, they adopted the dress of the white man.

The Creeks rejected the trousers as a badge of servility to the white man. Washington Irving described the Indian men in 1832 as follows: "They dress in calico hunting shirts of various brilliant colors, decorated with bright fringes, and belted with broad girdles, embroidered with beads; they have leggins of dressed deerskins, or of green or scarlet cloth, with embroidered knee bands and tassels; their mocassins are fancifully wrought and ornamented and they wear gaudy handkerchiefs tastefully bound round their heads. Among the wealthy mixed-bloods, the women dress in rich solids and muslins made according to the fashion of their white sisters while the men combine with the sobriety of conventional coats and trousers the gay ruffles of the hunting shirt."

Homes: The early Creek houses had a framework of poles covered with mat or bark and plastered with a mixture of sod and straw. Many villages were protected by palisades of closely set poles buried in the ground. This arrangement served as a protection against enemies as well as wild animals.

By 1800, typical Creek houses were permanent log structures with a pitched roof covered with slabs of split wood. An arbor covered with leafy branches held up by four to six posts was near the front door. This area was used by the family as their sleeping and cooking quarters during the warm weather.

Each family had from one to four log houses arranged to form a square. Contrary to the popular belief that Creeks were nomadic, they were primarily an agricultural tribe. So, they lived in sturdily built houses made of wood, bark, thatch and reed. These structures were located near their farmland.

Schools: *The most powerful factor in the transformation of Indian culture — prior to individual allotments of land and the extensive mingling of Creeks with people of European descent in schools, churches and business — were the missions.*

The first Creek schools were founded by missionaries. The old Creeks did not trust these first missionaries because they envisioned the complete destruction of all the old Creek beliefs through Christianity. After many years, the official opposition to Christianity ended.

Two boarding schools for 80-100 pupils were established by the Methodist and Presbyterian mission boards. The Methodists located their school near the North Fork Town and named it Asbury after their old mission in the East; the Presbyterians chose a site in the Arkansas settlement and gave the school the old Creek name of Tullahassee.

Tullahassee was the strongest of the two Creek boarding schools. The teachers were young men and women of superior culture, and the graduates of this wilderness school were distinguished throughout their lives for high intellectual attainments. The list of students reads like a roll call of the future leaders of the tribe.

Festivities: *The Creek Indians strive to preserve their heritage and cultural values, as evidenced during the summer months when cultural activities, such as stomp dances, Green Corn celebrations, and stick ball games are held. Preservation of heritage and cultural values depends on the younger generations. With the large number of young people attending and participating in these activities, the Creeks felt this goal was obtainable.*

The cultural activities of Stomp Dances, Green Corn celebrations and stick ball games are held on sacred ceremonial grounds known as "stomp dance grounds." There are 15 stomp dance grounds located mostly in rural areas of the Creek Nation. Those people who have strong beliefs in these activities built their homes in the general vicinity of these grounds.

Creek social dances began at sunset when the moon is full. Hours are spent practicing steps and making their costumes. Children are taught dances as part of their education. Each dance has its own song accompanied by drum, rattle and flute. The flute is made of reed cane, and the rattles are tortoise shells.

Each summer the different tribal towns hold their annual ritual, the Green Corn Ceremony or Busk. This solemn, annual festival is celebrated for eight days with a series of dances commemorating the arrival of new corn.

The festival begins by cleaning up the square and sprinkling it with white sand while the black drink is being prepared. A specially appointed fire maker would arrange four logs crosswise. The women of the Turkey Clan dance the Turkey Dance while the strong emetic is brewed and drunk from noon to mid-afternoon. Then the Tadpole Dance is performed by four men and four women and it lasts from evening until dawn.

On the second day, the women perform the Gun Dance. At noon, the men went to the new fire and dug up ashes to rub on their chin, neck and belly. Then, jumped into the river and later return to the square. While the men completed their ritual, the women prepared the new maize for the feast. Before the feast begins the men rub some of the maize in their hand and then on their faces and chests.

On the third day, the men sit in the square.

By the fourth day, the women take some of the new fire's coals and kindled a pile of logs on their own hearths which has been cleaned and sprinkled with sand. A ceremony of ash rubbing is followed by plunging into water, tasting salt and performing the long dance.

On the fifth day, the women rekindle the fire as it was on the first day. Then the men drink the black drink.

The men remain in the town square on the fifth, sixth and seventh days. On the eighth day, the men drink an herb mixture. A ceremony then takes place around the fire and at the river where each man bathes himself. After nightfall, the Busketa ends with four dances firmly uniting the tribe. All members are required to attend, and the most outstanding person in the tribe reviewed the history of the group for the past year. Names of persons who deserve special recognition for some deed honoring the clan are announced. Those who brought dishonor are also mentioned in the annual meeting.

The Indian Stick Ball Game is commonly played on or adjacent to the Stomp Dance grounds. The equipment is a wooden ball stick and ball. The ball sticks are carved from wood approximately 3½ feet long with the top shaped like a cup. The medicine men of the stomp ground make the ball, sometimes wrapping it with yarn or string with a tail.

There are two types of stick ball games. One is the Social Game or Fun Game pitting men against the women. Each man uses two ball sticks while the women use their hands. The goal is usually a cow's skull on a tall pole. Some stomp grounds use an image of a fish on the pole. Points are scored by hitting the cow's skull. Played before or after the Stomp Dance the game looked like a wild scramble as the men and women compete for the ball. The team with the most points wins. Two people kept score.

The Match Game is played by opposing clans or opposing Stomp Dance groups. One team is the Rising Sun-East and other, the Setting Sun-West. The number of players sometimes totaled 30 on each side. The game was played with a man-to-man defense. If one man on the opposing team was hurt, the other team member who was guarding him had to leave the game. The equipment is a pair of ball sticks for each player and the ball. The two goals are two poles 7-to-8-feet tall placed 3 to 4 feet apart with a cross bar placed at opposite ends of the playing area. The ball had to go between these poles to score a point. The team scoring the most points was the game.

There were usually two men overseeing the game to make sure the teams stay within their boundaries; they also kept score. The players usually drink Indian medicine before the game. This game is usually played before or after the last dance of each year. (Source: Wade Bucktrot, Jr., Iron Post Stomp Ground, Bristow, Oklahoma.)

MYTHS AND LEGENDS

Since the Creeks did not have a written language until the 1840's, the most valuable historical and cultural accounts are those which have been passed down in stories. These tales not only preserved history but also taught lessons and entertained.

Origin of the Earth

The time was in the beginning when the earth was overflowed with water. There was no earth, no beast of the earth, no human being. The animals held a council to know which would be best: to have some land or to have all water.

When the council met, some said, "Let us have land, so that we can get food," because the animals would starve to death. But others said, "Let us have all water," because they wanted it that way.

So they appointed Eagle as chief. He was told to decide one way or another. Then he decided; he decided for land.

So, the council looked around for someone who they could send out to get land. The first one to volunteer was Dove who thought that he could do it. Accordingly, they sent him. He was given four days in which to perform his task.

When Dove came back on the fourth day, he said that he could find no land.

The animals decided to try another plan. They obtained the services of Crawfish. He went down through the water into the ground beneath and he too was gone for four days. On the fourth morning, he arose and appeared on the surface of the waters. In his claws, they saw that he held some dirt. He had at last secured the land.

They then took the earth from his claws and made it into a ball. When this was completed, they handed it over to Chief Eagle who took it and went away. When he came back to the Council, he told them that there was land, an island.

So, all the beasts went in the direction pointed out and found land there as Eagle had said. But what land they found was very small. They lived there until the water receded from this earth. Then the land all joined into one great mass.

Origin of the Clans

The old-time beings were gathered together. They began acting in different ways and showed different qualities. Master-of-Breath observed them.

Some of the beings began jumping upon trees and running about. Someone asked, "What sort of beings are those?"

"They are like panthers," someone answered.

"Henceforth, they shall go about as panthers," said Master-of-Breath.

Then again, some of them began leaping and running. "What are they like?" someone asked.

"Like deer," was the reply.

"Henceforth, they shall go about as deer," said Master-of-Breath.

Then again, some went hopping high among the leaves of trees and lighted on the branches. "What are they like?" asked somebody.

"Like birds," someone answered.

"They shall be birds," said Master-of-Breath.

Then again, some were very fat, and when they walked, they made a great noise on the ground.

"What are they like?" asked someone.

"Like bears," was the answer.

"They shall be bears, then," said Master-of-Breath.

Then again, one started off to run but could not go fast. When he came back, he had black stripes near his eyes. "What will that be?" was asked.

"It is like a raccoon," another replied.

"That kind shall be raccoons," said Master-of-Breath.

Then one was so fat and round that he could hardly walk. "What is that kind?" was asked.

"It is like a beaver," someone answered.

"They shall be the beavers," said Master-of-Breath.

Then again, one kind was fat and could not run very fast. When this one had gone for a distance and returned, someone asked, "What is that like?"

"Like a mink," someone said.

"They shall go about as minks," said Master-of-Breath.

Then again, one was very swift when he started to run. He darted back and forth very quickly. "What is he like?" was the question.

"Like a fox," came the answer.

"That kind shall be foxes," said Master-of-Breath.

Then again, one was very strong and could pull up saplings by the roots. he went for a distance and returned. Then someone asked, "What is he like?"

"Like the wind," was the answer.

"That kind shall be wind," said Master-of-breath.

Then again, one started off into the mud. When he came out of the mud, someone asked, "What is he like?".

"Like a mud potato," was answered.

"Such shall be mud potatoes," said Master-of-Breath.

Then again, one of them had short legs, and his back was covered with ridges. When he started out and returned, someone asked, "What is he like?"

"Like an alligator," was the answer.

"That kind shall be alligators," said Master-of-Breath.

Then again, one with stripes on his back went running off, and when he came back, someone asked, "What is he like?"

"Like a skunk," was the answer.

"That kind shall be skunks," said Master-of-Breath.

Then again, one went away jumping, and when he came back to the starting place, someone asked, "What is he like?"

"Like a rabbit," was the answer.

"That kind shall be rabbits," said Master-of-Breath.

Then again, one went off squirming along on the ground. When he returned, someone asked, "What is he like?"

Like a snake," was the answer.

"That kind shall be snakes," said Master-of-Breath.

Master-of-Breath, after he had given them their forms on the earth, told them not to marry their own kind, but to marry people of other clans. So today all the red people know what clans they belong to and do not marry in their own clan. If they did, they would not increase.

How the Indian Got the Medicine

Now it came to pass that the first Indian who became ill did so after he had killed the Deer. The spirit of the Deer was angry. The Deer Spirit told the Indian, "I gave you the first sickness for killing me. I also have the cure for this disease. Bring your wisest brave to me, and I will tell him how to cure the Deer Sickness."

A search was made of all the Indians. They sought the Indian with the greatest mind. The Council took the chosen one to the place in the dark forest where the Deer had fallen. As the man approached, the Deer Spirit spoke: "Only the man selected to receive the secret of the medicine may stay."

The Deer told the brave that he would have to go deep into the forests and must remain alone. He must not eat for many moons. He must not speak to any man. "When this is done," the Spirit ordered, "return to me."

After the days of starvation in the forests, the man heard a voice speaking to him. "You have been chosen to keep the medicine for all your brothers. You will be their Medicine Man."

The Spirit spoke the following words: "For each animal will give man a disease, and each animal has a cure for that disease. You must find those cures. Take these secrets that you find and keep them together. This will be most powerful and valuable. You must guard it. Many will try to steal it. Bundle it up. Each time there is a new sickness, I will give you a sign at the new fire. This sign will help you cure the new sickness. The animals will bring the cures."

"Each year bring this wonderful medicine bag to the Green Corn Dance and open all magical cures to your people. When you grow old, you must take a young brave and teach him how to know the cures to help his brother. Give him the tests to make sure that he will make a good medicine man. Many false men will want to get the medicine," the Deer Spirit said.

"I will give you a part of my breath. Go and blow on the sick. Give them the medicine of the herbs and roots that I tell you. This will make them well."

The first medicine man returned to the Deer and cut the tip of his antler. This was the first magic object in the sacred medicine bundle of the Muskhogean.

Rabbit Outwits Panther

Rabbit and Panther were friends. They were traveling together. After awhile, they came to a place where there was a creek with a bad name. It was "Dogogaga hatchi." Now, Rabbit wanted to go on and said that, since the creek had a bad name, it would not be good to camp there for the night. He said, "This creek has a bad name."

"Why is that?" asked Panther.

"Because everybody who camps here at night gets burned up!" Rabbit told him.

"Well, I think it will be all right," remarked Panther. "We will camp here anyway."

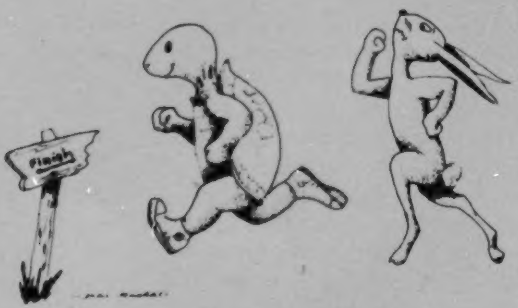
Rabbit did not want to, so he said to Panther. But, at last they made ready their camp for the night, as Panther would go no farther. When it got late, they prepared to sleep. They had talked all the evening about the evil place and other things.

Now Rabbit asked Panther, "What kind of noise do you make when you are sleep?" (He meant how did he snore.)

Why, I say 'Nutslagum! Nutslagum! Nutslagum!' " said Panther. Then he asked Rabbit what kind of a noise he made when he slept.

"I say, 'Nuts! Nuts! Nuts!' " replied Rabbit.

Now, they went to bed, and in short time, Rabbit pretended that he was asleep. He began to snore, saying, "Nuts! Nuts! Nuts!" and Panther thought that he was surely asleep, so he went to sleep himself, snoring "Nutslagum!"



Now, when the Panther was sound asleep, Rabbit got up, took a piece of bark and shoveled many coals from the fire on it. Then he threw the coals on Panther and fell down quickly, lying as though he had been asleep all the time. Panther jumped up howling with pain and woke Rabbit. Panther told Rabbit that he was right, that he had been nearly burned to death. Rabbit would only say, "I told you so. I told you so."

Pretty soon, they settled down to sleep again. As soon as Rabbit heard Panther snoring, he thought that Panther was asleep and got up and played the same trick on him again. But, this time Panther was only pretending to be asleep and he caught Rabbit in the act and jumped up to kill him.

Rabbit barely escaped Panther's claws and ran as fast as he could. Panther gave chase. Several times he nearly caught him, but Rabbit managed to keep ahead of the furious beast. But, soon he began to lose strength. To save himself, he made an ocean spring up between himself and the angry Panther. Panther could not get across the water. And that is why there is an ocean.

Rabbit Outwits Tie-snake

One day Rabbit and Tie-snake met. Rabbit had heard that Tie-snake was the strongest beast there was. So he made up his mind that he would fool him.

Rabbit went where Tie-snake had his den and told him that he had heard that Tie-snake was the strongest puller in the world and that he wanted to challenge Tie-snake to a contest. "Why, nothing in the world can compare with me in pulling," said Tie-snake. But, Rabbit was determined to hold a contest with him. Well, after a while Tie-snake agreed. Rabbit then gave him four days to prepare and appointed the day.

Then Rabbit went to where another Tie-snake had his den. Rabbit told him that he had heard it said that Tie-snake was the strongest puller in the world and challenged him to a contest. "Why, you are too small. You can't pull much," said this Tie-snake. But Rabbit urged and urged, and at last this Tie-snake agreed to have a contest with him. So he set the trial for four days later and left him.

Now, Rabbit went to the river where the contest was to be held and fixed a big grapevine across it with an end resting on each bank. This was the way they had of doing the pulling: one on each side of the river tried to pull the other into the water.

On the fourth morning, Rabbit took his place in the brush along the riverbank, and soon he saw the Tie-snakes coming to the agreed place. They took hold of the ends of the grapevine and were ready to commence.

Rabbit gave a whoop which was the signal to begin, and the Tie-snakes began pulling. Each one thought that Rabbit was on the other end, but Rabbit was actually pitting them against each other. Now, they kept on pulling nearly all day, and that night they gave up and went home.

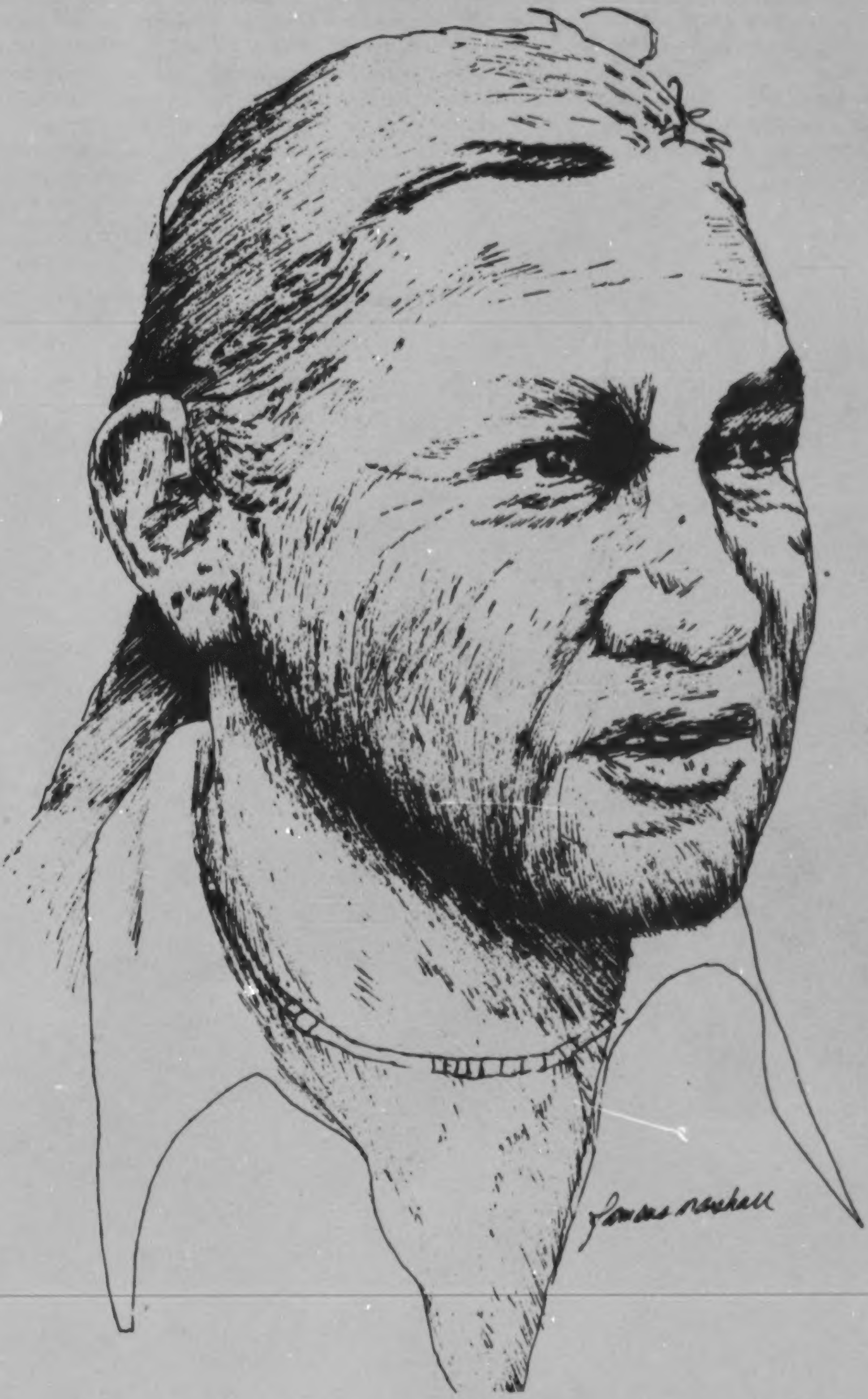
The next day, Rabbit went to see the first Tie-snake, and the snake said, "Well, I am surprised! Who would ever think that such a little animal like you could pull like that! I never pulled so hard in my life! Well, you certainly are stout!"

Then Rabbit went to see the other Tie-snake, and the snake told Rabbit that Rabbit was very strong, but that nobody would ever suspect it by looking at him.

Now, by winning this contest with the Tie-snakes, Rabbit won also the privilege of going to the river to get his water instead of having to go to wells for it.

ball game with an unidentified bird. The bird was big with hugh flapping wings. The bird tried to eliminate the alligator from the game by dropping the ball on his head. The alligator moved but not fast enough, so the ball fell on his nose, breaking it. Even though he was hurt, the alligator gripped the ball with his mouth and wouldn't let the bird get it.

No one knows about the rest of the game, but the alligator's endurance of pain, his alertness and his general resourcefulness has meant a lot to the members of the Alligator Clan because their friend, the alligator, was such a great animal.



BIOGRAPHIES

In the past as well as today, many outstanding Creek persons have made notable contributions. Included below are the biographies of five famous Indians. The local community will probably have biographical material on other outstanding Creeks.

Will Sampson

Will Sampson was born 44 years ago in Preston, Oklahoma. He attended public schools at Preston and later at Haskell Institute in Lawrence, Kansas.

After he finished his education, he worked at odd jobs and then turned to painting. His huge mural for the 1966 International Petroleum Exposition in Tulsa brought him recognition. Since then, his work has been shown in the Amon Carter Museum in Ft. Worth, Texas, the Smithsonian Institute in Washington, D.C., and in the Creek Museum permanent display in Okmulgee, Oklahoma. Many of his art works can be seen in the now standing Creek Council House, Okmulgee.

Sampson received word of an acting job from one of his old rodeo friends while he was managing an art gallery and teaching art at Yakima, Washington. A "big Indian" was needed and Will Sampson, who is six feet five inches tall and weighs 220 pounds, fit the bill. Some of the movies he has appeared in are *One Flew Over the Cuckoo's Nest, The Outlaw Josey Wales, White Buffalo* and *Orca* (which is now being filmed). Even though he uses his acting talents profitably, he still considers himself an Indian painter first.

Regarding his views on his Indian heritage, he is proud to be an Indian and does not consider himself to be a minority.

Source: INNOVATE, *The Tulsa Tribune, Wed., Nov. 3, 1976*

Earnest Childers

Earnest Childers was born in Broken Arrow, Oklahoma, and attended Chilocco Indian School in Chilocco, Oklahoma. He enlisted in the U.S. Army where he continued in the Army Ground Forces School and attended college to improve the quality of his leadership.

The climax of his army career occurred when, as a lieutenant, he led his platoon against several enemy positions during the Naples-Foggie Campaign in World War II. He destroyed two machine-gun nests under the cover fire of his men and single-handedly captured an enemy mortar observer. For this action, he received the Congressional Medal of Honor for his exceptional leadership, initiative, calmness under fire and gallantry.

Since then, he has served as staff officer in several Army departments. In 1965, he attained the rank of Lieutenant Colonel. After his retirement from the Army, he was appointed to the position of coordinator of civilian conservation center with the federal Job Corps.

Source: *Contemporary American Indian Biographies*, Teacher's Guide, Instructor Curriculum Materials, Marion E. Gridley, and others.

Claude Allen Cox

Born in 1913, Chief Cox is the grandson of Samuel J. Haynes who was the presiding judge of the Creek National court system from 1896-98. Chief Cox, one of seven children, dropped out of school to provide for his large family, but he overcame his lack of formal education. Finding employment with the Oklahoma Public Service Company, Cox worked for that concern for more than 30 years, rising to a position of company leadership. Along the way, he managed to earn his high school diploma through GED studies.

Among other achievements, Cox has served as president of Union 785, International Brotherhood of Electrical Workers. He has held various offices in the Newton Indian United Methodist Church, and was treasurer of the Northeast District Indian Mission Conference of the United Methodist Church. Cox has served as chairman of the Creek Indian Trading Post at Okmulgee (an arts and crafts training center), and was an active member of the Creek Council from 1960 through 1965. He is also a member of the Okmulgee Chamber of Commerce and Okmulgee Lions Club.

In 1971, Cox became the first elected Principal Chief of the Creeks in more than 70 years. Upon his inauguration, he established the Creek Tribal Offices at Okmulgee. Today, Chief Cox is busily engaged in numerous projects for the advancment of the Creek People.

Allie Reynolds

Allie Reynolds is well known for his athletic ability as a professional baseball pitcher. He was the second man to pitch 37 shutout games and won seven World Series games during his baseball career.

He started his baseball career in high school where he excelled in baseball, track and football. Over a period of 15 years, Reynolds progressed from minor league baseball at age 22 to the major leagues with the Cleveland Indians and the New York Yankees. In his second year with the major leagues, he led the American League with the most strikeouts.

During the 1951 sports season, he won the Hickok Belt for the most outstanding professional baseball performance. During that season, he pitched two no-hitters for the New York Yankees.

James King

James Barry King was born and raised in rural eastern Oklahoma, near Okemah. He resides in the small Indian Community of Okfuskee, a Nuyaka Tribal Town. As a citizen of the Creek Nation, he is involved in many tribal and community activities.

Since graduation from college, King had held a variety of positions working for Indian people. He has worked with the state government — coordinating Johnson-O'Malley Programs; tribal education — directing a summer learning enrichment project; tribal planning — directing the development of the tribal comprehensive plan; tribal human development — directing and planning a tribal education system; and technical assistance project — providing technical services to 18 teacher training projects throughout the United States.

While working with the Creek Nation, King became involved extensively in tribal comprehensive planning and community development. He has been heavily involved in the development and organization of the Creek Nation tribal government and it's communities. Most recently King has been involved in the development of a tribal education system through both the administrative and functional management operations. He has had responsibility for 37 staff and 30 student-trainees, funded by various sources in the amount of $980,000.

While serving in his current capacity as director of human development, in Okmulgee, where King has been involved in the formulation of tribal policy development for the Creek Nation. More specifically, he has planned and developed basics for the operation of a tribally, chartered community college for the Creek Nation. To date, he has negotiated a proposal with a cooperative university to utilize their credit for community-based classes taught by tribal staff. In essence, the proposal is for the university to work cooperatively with the Creek Nation until an accredited college is achieved. In addition to the proposal, he has developed education policy to provide a community-based education system, centralized records for all divisional clients to assist in tracking clients and for the provision of more comprehensive client services, and a tribal standardized method for implementation of instruction, testing and evaluation to give the tribal education system credibility.

* Material presented between asterisks (1*) is information taken from: *Base Studies Document of the Creek Nation Comprehensive Plan and Community Development Dept.*, March 1975, Vol. II, James King, *Director.*

LESSON PLANS SECTION

CREEK INDIANS

Social Science

Language & Oral Traditions

LESSON PLANS

Grade Level: (4-5) (Lesson 1-13)
Length of Unit: (2-3 weeks)
Developed by: Terry Bryant

Lesson One: Language

OBJECTIVES:

The students will:

- Describe the importance of language.
- Learn forms of communication.
- Know language group Creek belongs to and when Creek was first written.

VOCABULARY:

- Profanity
- Picture Writing
- Bilingual
- Body Language
- Symbols

DISCUSSION QUESTIONS:

- Discuss dialects of the English language. How do people in the East or South speak differently? Where did our language come from? Students may do some research on origin of English language. How do we speak differently from people in England?

SUGGESTED ACTIVITIES:

The students may:

- Communicate without using spoken language. Give them basic messages on slips of paper to relay to class, such as:

I'm hungry	Come here
I'm going to sleep	Where's mother?

- Ask an Indian resource person and a deaf language teacher to illustrate the same words.
- Ask a tribal office or Bureau of Indian Affairs representative to show symbols used in picture writing. The student will write a story using picture writing.
- Ask Indian resource person to demonstrate smoke signals.
- Read a book on body language, then demonstrate the meanings of body movements.
- Write a paper about the problems and advantages of not having written language (memory, storytelling).

Lesson Two: Creek Alphabet

OBJECTIVES:

The students will:

- Understand the phonetic sounds and symbols of the English and Creek alphabets by stating some of the differences.

Below is the Creek Alphabet with English pronunciations for the letters as they are used in words.

A a — /ä/
C c — /j/ & /ch/
E e — /ē/ & /ĕ/ & /a/
F f — /f/ & /v/
H h — /h/
I i — /ī/ & /ā/ usually followed by h, & /a/ as in fat
K k — /g/ & /k/
L l — /l/
M m — /m/
N n — /n/
O o — /o/ stressed and unstressed, /o͞o/ as in tool
P p — /b/ & /p/
R r — This is a sound not used in English. It is best described as a lateral "s" made by putting the tongue on the ridge behind the front, top teeth and letting air escape through sides of tongue, while some air escapes through the front. It will be represented by /thl/.
S s — /s/
T t — /d/ & /t/
U u — /oo/ as in front, & /o͝o/ as in boot
V v — /ä/ as in father & /u/ as in up
W w — /w/
Y y — /y/

VOCABULARY:

- Consonants
- Dipthongs
- Pronunciation
- Vowels
- Roots

SUGGESTED ACTIVITIES:

The students may:

- List English letters, consonants and vowels missing from Creek alphabet
- Secure a resource person or a tape of the language for true sounds.

Lesson Three: Creek Words

OBJECTIVES:

The students will:

- Pronounce Creek words by using the ditionary key. (This is not intended to be an in-depth study of Creek names, but should be used as a warm-up exercise.)

Key: /a/ fat, /ā/ ape, /ä/ father, /e/ egg, /ē/ ēven, /i/ is, /ī/ bite, /o/ lot, /ō/ go, /oo/ tool, /oo/ look, /u/ up, for a as in ago, /g/ get, /j/ joy, /y/ yet, /ch/ chin, all other consonants make their own sounds.

ANIMALS

English Word	Creek Word	Pronunciation	English Word	Creek Word	Pronunciation
bear	nokose	/nō kō zē/	one	hvmken	/hum′gen/
bird	fuswv	/fus′ wu/	two	hokkolen	/hō kō len/
buffalo	yvnvsv	/yu nu' su/	three	tutcenen	/doo che′ nen/
cow	wakv	/wä' ge/	four	osten	/os′ten/
deer	eco	/ē jo'/	five	cvhkepen	/chä kē ben/
dog	efv	/ē fu'/	six	epaken	/ē bä gen/
eagle	lvmhe	/lum' hē/	seven	kulvpaken	/kō lä bä′gen/
horse	rvkko	/thlăk' o/	eight	cenvpaken	/chin′e bä′gen/
rabbit	cufe	/jō' fē/	nine	ostvpaken	/os′ tebä′gen/
snake	cetto	/ji tō'/	ten	palen	/bol′in/
turtle	locv	/lō' je/			

Colors

English Word	Creek Word	Pronunciation
red	cate	/jä dē'/
blue	holatte	/hō lät' ē/
black	lvste	/lus te'/
gray	sopvkhvtke	/sō buk hut' kē'/
purple	cate-holatte ome	/jä dē' hō lät' ē o'mē/ means red and kind of blue
white	hvtke	/hut' kē/
yellow, green		
brown	lane	/lä' nē/ to tell which color you must mention some object of that color

DAYS OF WEEK

English Word	Creek Word	Pronunciation
Sunday	Nettv Cako (Little Sacred Day)	/net' ə jä' gō/
Monday	Enhvteceskv (The Beginning	/en hu' de jis' ka/
Tuesday	Enhvteceskv Enhvyvtke The morning after the Beginning)	/en hu' dē jis' kə en hī yut' kē/
Wednesday	Ennvrkvpv (Middle of)	/en us' kə bə/
Thursday	Ennvrkvpv Enhvyvtke (The morning after the middle)	/en us kē' bə en hī yut' kē/
Friday	Nak Okkoskv Nettv (Wash Day)	/näk ō kōs' kə ni' tə/
Saturday	Netty Cakcuse (Brother of sacred day)	/ni' te jä choo zə̄/

MONTHS

January	Rvfo Cuse (Winter's younger brother)	/thlä fo jo' sē/
February	Hotvle hvse (Wind Month)	/hō du lē' he sə̄'/
March	Tasvhcuce (Little Spring Month)	/da sa ju jə/
April	Tasvhce Rvkko (Big Spring Month)	/dä sä jē' thlä' kō/
May	Ke hvse (Mulberry Month)	/gē he' sē/
June	Kvco hvse (Blackberry Month)	/gə jō' hə sē'/
July	Hiyuce (Little Harvest or Summer)	/hī yo̅o' jē/
August	Hiyo Rvkko (Big Harvest or Summer)	/hī yō' thlä'kō/
September	Otowoskuce (Little Chestnut Month)	/ō dō' wus kwo' jē/
October	Otowoskv Rvkko (Big Chestnut Month)	/ō dō' wus gə thläk' ō/
November	Ehole (Frost Month)	/ē hō' le/
December	Rvfo Rvkko (Big Winter)	/thlä' vō thlä' kō'/

CREEK WORDS CONSTRUCTED ACCORDING TO MEANING

Creeks did not have words for some things so they simply talked about the object by describing them. For instance, children were not given names but were referred to as daughter or son of so and so. Boys were given names after lengthy observations by their elders. At a special ceremony at age 11, the name was given if the boy had earned it by fasting. Many times women never received names except after they were married when they were called "wife of so and so."

Notice that the words for the days of the week, the months and the direction actually describe the day or month rather than just naming it. Notice that the words for directions are colors.

Here are some more Creek words and their literal meanings.

English Word	Creek Word	Creek Translation
East	Hvsosv	Where-the-sun-comes-out (white) hvtke
West	Hvsvklatkv	Where-the-sun-sinks (yellow)
South	Lekothofvtov	Towards-the-warm-area (red)
North	Kvsvppofvtov	Where-it-is-cold (black) lvste
chair	Ohliketv	To sit on
watch	Hvse skerkv	Sun measurement
Train	Metke letkv	Burning of fire runner
Secretary	Cokv hayv	Paper maker
Court House	Fvceckv cuko	To make right-house

SUGGESTED ACTIVITIES:

The students may:

- List of 10 English words that are descriptions with the help of parents or resource people (heartfelt).
- Make up three words that are a description.

Lesson Four: Creek Sentences

OBJECTIVES:

The students will:

- Understand Creek word order in sentences.

VOCABULARY:

- Subject
- Preposition
- Adverb
- Verb
- Adjective

SUGGESTED ACTIVITIES:

The students may:

- Rearrange the English sentences so that they are in proper order.

Creek	English
Talava, a does.	Town, I am going.
Stomen a yec ga?	Where you going?
Nak che ho jif ga do wa?	What name do you have?

Autome che nage de?	Car you belong to?
Naken stonca?	Doing, what are you?

- Write each word (Creek and English) from a sentence on a strip of cardboard (include punctuation marks and blanks for extra words). Give each strip to a child. Let the students arrange themselves to make a sentence.

Lesson Five: Legends and Myths

OBJECTIVES:

The students will:

- Comprehend on both the literal and inferential level.
- Have knowledge of one myth or legend.
- Appreciate the historical and cultural significance of oral tradition and storytelling.

VOCABULARY:

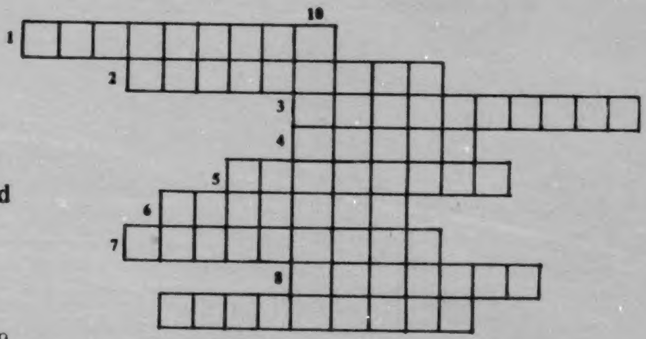
- Video
- Pantomine
- Literal
- Audio
- Script
- Inferential

SUGGESTED ACTIVITIES:

The students may:

- Pantomine a legend as it is read by the narrator.
- Write a script detailing set, character reaction and pauses.
- Make a filmstrip from script by drawing a picture with felt tip pens on blank film and spraying with hairspray to fix. Record narration on a cassette.
- Compare, in a written paper, the legend about Paul Bunyan with Indian legends about a hero.
- Ask an Indian resource person to describe Indian story-telling. Then tell a legend. Children should write a thank you letter to the Indian telling what part of his story was best and why.
- Make a book about the legend by writing out the legend and illustrating it.

Try and solve this crossword puzzle using some of the vocabulary words you have learned from the legend. (See resource material on legends) Use "answer" vocabulary below for the crossword puzzle.



Clues	Answer
1. **a right** granted to some persons and not others.	Privilege
2. **selected** for an office.	Appointed
3. **having** one's mind made up.	Determined
4. **influenced** to do something.	Urged
5. **quality** of being strong.	Strength
6. **to look** for similarities and differences.	Compare
7. **a person** who associates with another.	Companion
8. **a race** or game in which one tries to win.	Contest
9. **a call** to take part in a contest.	Pitting
10. check to see if you got the othhers right by seeing if number 10 is a word for the **ability to** last or remain.	Endurance

Lesson Six: Origin of the Earth

OBJECTIVES:

The students will:

- Understand the Indians' need for an explanation of nature.
- Read the "Origin of the Earth" story to find out the way in which early Creeks explained how the earth was started.
- Compare religious beliefs of Indians and white man.

VOCABULARY:
- Beast
- Migration
- Obtained
- Surface
- Secured
- Task
- Council
- Crawfish
- Accordingly
- Beneath
- Receded

DISCUSSION QUESTIONS:
- What did the council have to decide?
- What is the main idea of the last paragraph? Give reasons to support it.
- What special job did the Eagle have? Why do you think they appointed the Eagle to do that job?
- What do you think the Eagle did with the ball of land?
- Was all land really joined into one? What didn't the Creeks know?

SUGGESTED ACTIVITIES:

The students may:
- Compare this legend with the Bible story of "Noah and the Ark."
- Write a poem about an Eagle.

Lesson Seven: The Origin of the Clans

OBJECTIVES:

The students will:
- Understand the social structure of the tribe.

VOCABULARY:
- Qualities
- Squirming
- Status
- Social Structure
- Raccoon
- Fox
- Mud Potato
- Skunk
- Beings
- Increase
- Clan
- Henceforth
- Beaver
- Saplings
- Alligator
- Crocodile

DISCUSSION QUESTIONS:
- What was the name of the character making the decisions in this story?
- What does this story describe?
- What did the beings do to get certain names?
- Name five of the clans mentioned in this story.
- What does it mean when it says "if they marry their own clan they would not increase?"

SUGGESTED ACTIVITIES:

The students may:
- Read *Romeo and Juliet* by Shakespeare. Compare the problems of Romeo and Juliet with two Indians of the same clan wanting to marry.
- List ways that an Indian family could improve its status. Ask a resource person to check the list.

Lesson Eight: How the Indian Got the Medicine

OBJECTIVES:

The students will:
- Understand the Indian's problem with diseases.
- Learn some of the ways to make medicine from herbs.

VOCABULARY:
- Disease
- Brave
- Cure
- Medicine
- Starvation

DISCUSSION QUESTIONS:
- Name three animals that cause disease.
- Name three causes of disease that are not from animals.
- What do you think "what is inside of me" means?

SUGGESTED ACTIVITIES:
- Make a scrapbook of dried herbs, roots, etc., that the medicine man used to cure ills. Name the plant and the disease it cured.
- Ask an Indian resource person to take the class to a vacant lot where he could show plants useful for medicine.
- Interview an Indian Doctor about what plants have been adopted by white doctors.

Lesson Nine: Rabbit Outwits Panther

OBJECTIVES:

The students will:
- Know the Indians' belief about causes of natural happenings.
- Tell the actual causes of natural events.
- Realize the animism in Creek legend and religion.
- Understand the use of a legend to teach a lesson.

VOCABULARY:
- Managed
- Strength
- Traveling Prepared
- Animism
- Barely
- Pretending
- Ocean

DISCUSSION QUESTIONS:
- Why did this creek have a bad name?
- Tell what the Rabbit did to trick the Panther.
- Why did the Rabbit want to trick the Panther?
- How did the Panther fool Rabbit?
- What natural phenomena did Rabbit cause?

SUGGESTED ACTIVITIES:

The students may:
- Compare Indian's belief about causes of natural happenings with what scientists say are natural happenings.
- Write a story about his cat or dog emphasizing animism in a natural event (i.e., rain).

Lesson Ten: Rabbit Outwits Tie-snake

OBJECTIVES:

The students will:
- Be aware of Indian's belief that one animal is more clever than another.

VOCABULARY:
- Contest
- Compare
- Appointed
- Urged
- Commerce
- Stout
- Privilege
- Trial
- Determined
- Agreed
- Challenged
- Trail
- Pitting
- Suspect
- Prepare

DISCUSSION QUESTIONS:
- What was Rabbit's purpose for setting up the contest?
- What did Rabbit say to get the Tie-snake interested in the contest?
- How did the rabbit trick the snakes?
- What happened as a result of the snakes believing that the rabbit was strong?

SUGGESTED ACTIVITIES:

The students may:
- Pantomine the legend told by a narrator.
- Write a legend about a rabbit outwitting a dog.
- Compare in a written report the differences and similarities between this Indian legend and the white man's version of the rabbit outwitted by the turtle.

Lesson Eleven:

Why An Alligator Has A Crooked Nose

OBJECTIVES:

The students will:
- Examine the belief of the Indians in animism.

VOCABULARY:
- Engaged
- Alligator
- Gripped
- Endurance
- Unidentified
- Eliminate
- Crocodile
- Resourcefulness

DISCUSSION QUESTIONS:
- What did the bird want to accomplish or do?
- How did the alligator act bravely?
- How did the bird's plan turn out to be good for the alligator?
- What qualities of the alligator were stated?

SUGGESTED ACTIVITIES:

The students may:
- Prepare a class notebook from pictures they find relating to an Indian legend. Identification information should include the human characteristics Indians assigned to animals.
- Write a story how the alligator got his long tail.

Lesson Twelve: Poetry

OBJECTIVES:

The students will:

- Share poems and their meaning with the class.
- Write a poem or short story about Creek life.

VOCABULARY:

- Tempo
- Phrase
- Adjectives
- Noun
- Rhyming
- Title
- Beat
- Synonym
- Verbs

The following poem was supposedly heard by a hunter listening to a bear.

Creek Cradle Song

Down the stream
You hear the noise of her going
That is what they say
Up to the stream
Running unseen
Running unseen
Up the stream
You hear the noise of her going
To the top of the bald peak
Running unseen
Running unseen

SUGGESTED ACTIVITIES:

The students may:

- Write a five-line poem about the Creeks using this pattern. Don't worry about rhyming.

  Line 1: A noun (also used as title)
  Line 2: Two adjectives which will describe the noun.
  Line 3: Three verbs, used as adjectives, showing what the noun does
  Line 4: A short phrase about the noun
  Line 5: A synonym for the noun in line one.

Here is an example:

Hunter

Brave, Swift

Scheming, Tracking, Aiming

Master of the Woods

Craftsman

- Pretend the students are a Creek Indian living several hundred years ago. Write a story using one of these sentence starters or ideas.

  a. As he was running, he looked back and ____________________.

  b. The forest fire ____________________ ____________________.

  c. Slowly, I moved along the dark path, when unexpectedly a ____________________ ____________________.

  d. His grandfather sat down with him in front of the fire and began telling him ____________________.

  e. I remember ____________________ ____________________.

  f. As night began to cover the earth, I felt ____________________.

- Find poems about nature and illustrate them. Share them with the class or display them around the room.
- Start a notebook of class poems. Include poems written by students about each legend included in this unit.

Lesson Thirteen: Biographies

OBJECTIVES:

The students will:

- Present a biography on a Creek Indian listed in the resource material to the class.
- Have an insight into how people become famous.

VOCABULARY:

- Biography
- Autobiography
- Famous

SUGGESTED ACTIVITIES:

The students may:

- Interview their grandparents and write their biographies.
- Read a biography or autobiography about some early pioneer. Compare in a written report Indian and white men biographies.

Grade Level (4-6) (Lesson 1-8)
Length of Unit: (2-3 weeks)
Developed by: Carolyn Burks, Lois Barber
Zenobia Gallimore

Lesson One: Creek Indian Migration

OBJECTIVES:

The students will:

- Trace the route of the early natives across the Bering Strait.
- List the states with names of Indian origin.
- Enumerate ways in which environment can change or modify one's life style.

VOCABULARY:

- Geography
- Climate
- Glaciers
- Adapt
- Extinct
- Native Americans
- Ecology
- Environment
- Natural Resources
- Continent
- Migrate
- Hemisphere
- Terrain
- Route

DISCUSSION QUESTIONS:

- According to one migration theory, the Creek Indians came to North America from what continent?
- What are three extinct North American animals?
- Why did the animals become extinct?
- What did the Indians use these animals for?
- What tools (hunting, needles, etc.) did the migrants bring with them?

SUGGESTED ACTIVITIES:

The students may:

- Place states with names of Indian origin in their correct location on the United States map. The state's name should be followed by the meaning of the name. Meaning can be found by assigning students to interview Creek Nation or Bureau of Indian Affairs officials.
- Interview a geography teacher about the terrain the Creek Indians must have gone over as they migrated to North America.
- Trace a possible journey of the Indians who migrated from the continent of Asia to North America on a world map.
- Select one area on the Creek Indians' migratory route and write a creative piece about what problems they faced and how they solved them (i.e., crossing a river or traveling through forests).
- Interview a Bureau of Indian Affairs official or local Creek person about ecology (nature) as practiced by the Creek Indians.
- Choose an animal that is becoming rare. Describe in a written paper what protective measures are needed to keep this animal from becoming extinct. (This activity might require creative writing and imagination if students cannot find any information. The student might imagine, for instance, that their dog or cat is becoming extinct).

Lesson Two:
Creek Indian Heritage and Government

OBJECTIVES:

The students will:

- List tribes and the meaning of their names who lived in the woodland section Print the tribe's name and its meaning on an outline map of the United States.
- List the tribes of the Muskhogean language family and indicate which of these tribes were part of the Creek Nation.
- Tell how past events are kept alive.
- Describe the organization of the Creek tribal government.
- Name some outstanding Creek personalities of the woodland section.

VOCABULARY:

- Woodland section of the United States
- Outstanding
- Linguistic (stock)
- Confederacy
- Nation
- Officer
- Custodians
- Knowledge
- Heritage
- Consensus

DISCUSSION QUESTIONS:

- What is the name of the Creek's linguistic stock?
- What states or parts of states did the Creeks occupy prior to removal?
- What are two tribal divisions in the Creek Confederacy?
- Why is it important to learn about outstanding Creek Indians?
- Who were the custodians of knowledge in the tribe?
- Why were they important to the tribe?
- How and why was the Creek Confederacy formed?
- What is the role of the chief?
- What person formed the town council?

SUGGESTED ACTIVITIES:

The students may:

- Interview Indian resource people about the symbol meanings of the Seal of the Muskhogee Nation.
- Visit the Creek Council House in Okmulgee.

- Imagine that they are at a meeting to select one Creek Indian as the Most Outstanding Creek Indian. The student will elect a Creek (Opothle Yahola, Alexander Posey, Pleasant Porter, William McIntosh or Chitto Harjo) and write a speech to persuade the selection committee in charge of picking the Most Outstanding Indian. After the teacher selects the best speech for each Creek named above, the students with the best speech will perform it before the class and the class will act as the selection committee.
- Interview an Indian resource person about the organization of tribal government. (Consensus versus vote)
- Enact a facsimile of the tribal government organization with the teacher as chief. Discuss the problem of another Indian tribe encrouching on the hunting territory. Reach a decision by consensus.

Lesson Three: Clans

OBJECTIVES:

The students will:

- Tell how the clans originated. (See Lesson Seven for clan legend)
- Name the most important clans of the Creek Tribe.
- Understand the use of clans as a means of developing the social organization of the tribes.

VOCABULARY:

- Intermarry
- Families
- Tabu
- Animals
- Extended
- Surname
- Totem

DISCUSSION QUESTIONS:

- How did the idea of the clans first originate?
- Which clan was used after a couple married?
- What is the purpose of the clans within the tribe?
- Why couldn't Creeks of the same clan marry?

SUGGESTED ACTIVITIES:

The students may:

- Find the names of the clans from the word game and identify the most important ones.
- Make a Creek-style totem pole to indicate clan identity. Interview an Indian resource person about the order of the clans on the totem pole. (Use cardboard cylinders for the totem poles and crayons to decorate with clan symbols.) Discuss how the totem pole reflects the social organization of the tribe.

Clan

Fifteen clans are in this diagram. They run in all directions — forward, backward, up, down, and diagonally. The clan names are listed below:

- Bear
- Buzzard
- Fox
- Deer
- Mink
- Rabbit
- Beaver
- Mud Potato
- Snake
- Alligator
- Skunk
- Raccoon
- Wind
- Panther
- Bird

M	L	B	S	B	S	O	A	D	P	B
U	A	U	D	E	E	R	N	U	A	E
D	U	Z	L	A	I	O	K	Z	N	A
P	U	Z	E	R	A	B	B	I	T	V
O	L	A	G	E	F	X	E	S	H	E
T	O	R	B	I	R	D	M	U	E	R
A	E	D	T	S	N	A	K	E	R	O
T	V	X	M	I	N	K	N	U	K	S
O	O	T	W	R	A	C	C	O	O	N
F	A	L	L	I	G	A	T	O	R	C

Lesson Four: Daily Life

OBJECTIVES:

The students will:

- List some of the foods common to the Creeks.
- Describe a typical Creek house.
- List some of the traditions and customs of the tribe.

VOCABULARY:

- Customs
- Wigwam
- Abuskey
- Life Style
- Arbor
- Stomp Dances
- Maize
- Hearth
- Traditions
- Tipi
- Fry Bread
- Palisades
- Tortoise Shell Rattles
- Emetic
- Bren

DISCUSSION QUESTIONS:

- What materials did the Creeks use to build their houses?
- What provision was made for the town's poor?

SUGGESTED ACTIVITIES:

The students may:

- Interview an Indian resource person on the physical arrangement of a village and the reasons for this arrangement.
- Build a minature village.
- Compare marriage customs or education approaches of Indians and white man in a written paper.
- Ask an Indian resource person how to make a typical Indian dish. Try the dish on the students' families and report to class.
- Ask an Indian resource person to teach the class an Indian dance. Pick some students to do the music after they make their own instruments. (i.e., pop can with gravel.)
- Take a field trip to Indian City at the end of school to watch a powwow. Students could participate if they wanted to.

Lesson Five: Creek Family Life

OBJECTIVES:

The students will:

- Identify the duties of each family member.

VOCABULARY:

- Extended Family

QUESTIONS TO ASK:

- Why did the man provide most of the food in a Creek family?
- What were the duties of the children (age 0-5) before learning adult duties.
- Name four duties of a Creek woman.
- Name four duties of a Creek man.
- What kind of behavior was expected of children.
- Discuss Creek family relations and how they compare with the modern white man's family (could compare past and present life styles of Creeks).

SUGGESTED ACTIVITIES:

The students may:

- Diagram Creek family structure and tribal structure. Specify immediate or extended family.
- Write a story about the student himself as a child in a Creek family.
- Pick groups of students to act out the stories for the class.
- Invite Creek person to discuss Creek family life today for the class.

Lesson Six: Creek Clothing

OBJECTIVES:

The students will:

- Tell how the Creeks used their mutual environment for clothing.
- Tell how weather of the region affected clothing.

VOCABULARY:

- Hides
- Climate
- Tanned
- Buckskin
- Moccasins
- Lightweight
- Liberated
- Assert

SUGGESTED ACTIVITIES:

The students may:

- Insert Column B answers in Column A, according to use of the material or the item. Some Column B answers may be used more than once, and some Column A items may have more than one answer.

Column A

1. ____________tanned deer hide
2. ____________weather
3. ____________moccasins
4. ____________bird feathers
5. ____________beads
6. ____________hunting
7. ____________shoes
8. ____________blankets
9. ____________pecans
10. ____________buffalo hides

Column B

A. buckskin
B. woolen
C. traded
D. moccasins
E. clothing

- After interviewing an Indian resource person, write a play about hunters killing animals.
- Describe the relationship between the Indian man and wife as compared to

modern day white man's marriage relationships. Write a speech to persuade an Indian woman that she should become "liberated" or to urge the white man to assert himself with his wife.

- Interview an Indian resource person about dance costumes (reason for certain colors, feathers, accessories). Draw and color a costume design themselves. (Use outline drawings from a coloring book about Indians.)
- Unscramble the letters to find the correct word.

1. Tanned deer hide is called:

____
(ciskunbk)

2. Creeks also used

____
(lobauff dishes)

3. The type of clothing was determined by the

____
(reeawth)

4. ______________________________
(sacocinsm)
were lightweight so the Indians could run fast.

5. Sometimes they would

____
(erecodat)

their shoes and put ______________ on them.
(seabd)

6. Buckskin was used for making

____
(scimscnao)

as well as ______________________________
(tcgnoih).

Lesson Seven: Creek Music and Dancing

OBJECTIVES:

The students will:

- Identify Creek musical instruments.
- Describe how the instruments were used in Creek ceremonies.
- Perform a dance step.

For most Creeks, music and dancing had a purpose. Unlike early tradition, dancing for entertainment and pleasure came later with the influence of the white man.

SUGGESTED ACTIVITIES:

The students may:

- Fill in the blanks at left, then complete the crossword puzzle with the answers.

Lesson Eight: The Buffalo Hunt

OBJECTIVES:

The students will:

- Understand the importance of the buffalo to the Creeks.

VOCABULARY:

- Lance
- Disposal

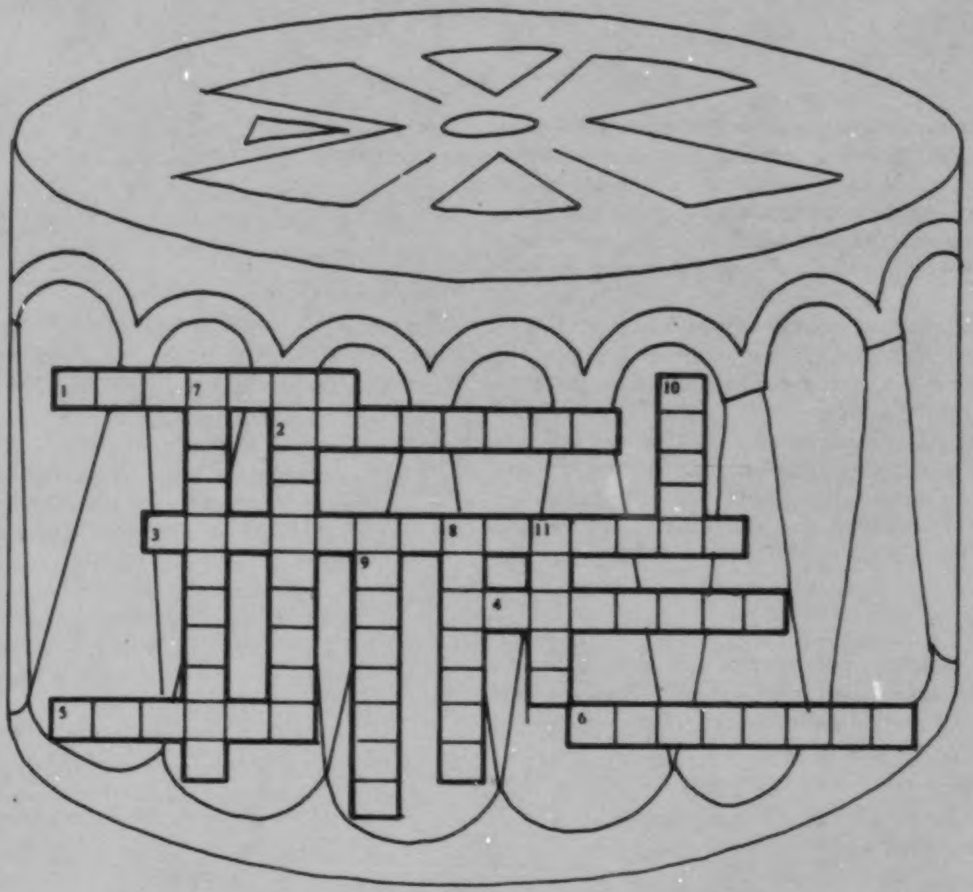
DISCUSSION QUESTIONS:

- Why are there so few buffaloes today?
- What did the Indians use to kill the buffalo?
- What clothing and accessories were made from the buffalo?

SUGGESTED ACTIVITIES:

The students may:

- (Males) will enact a hunt from the ceremony to the hunter's return to the tribe.
- (Females) will enact the duties relative to disposal of the meat.
- Interview an Indian resource person about how to conduct the buffalo ceremony.
- Interview an Indian resource person about the duties of Indian women in regard to using the buffalo parts.



KEY

Across

1. Creeks had few (musical) instruments.
2. Rhythm came from drums, rattles, and (clappers).
3. One of the dances was the (Green Corn Dance).
4. A dance where the dancers wear buffalo skins and heads is called the (buffalo) dance.
5. and 6. A few villages used simple (flutes and whistle).

Down:

2. Dancing usually accompanied (ceremonies).
7. Drums were the most important (instruments).
8. Beside clappers and drums, (rattles) were used for rhythm.
9. and 10. Creek (music) and (dances) had a purpose.
11. (Drums) were the most important instruments.

FEDERAL INDIAN POLICIES (1775-1975)

One Week Unit for 7 — 8 Grades

By Keith Goodin

INTRODUCTION

This unit is designed to cover many years of history in a very short time. Topic of Federal Indian Policies is important to all Americans. It would be impossible to read a newspaper or hear a news broadcast about Indian people and understand the rationality of their actions without understanding something of their history.

Our government has treated the American Indian in many different ways and each new policy the government implements causes implications that by far outlives the policy.

The purpose of this unit is not an indepth study of the American Indian, but rather an overview that will allow the student to better understand the relationship between our government's obligations and the interaction of the American Indian in our society.

GOALS:

Upon completion of this course, the student will be able to demonstrate the relationship between past government Indian policy and current news articles concerning our Indian societies.

OBJECTIVES:

- Given a list of historical events, the student will place the events in the correct chronological order.
- The student will be able to define the list of vocabulary words found at the end of this unit.
- The student will be able to answer the open text exam with at least 90% accuracy.

MATERIALS:

Text (See references)

Tape (Teacher made tape of Introduction to unit plus instructions for student to use unit — as an individualized unit.)

SUGGESTED ACTIVITIES:

(This unit has been developed to be used on the individualized instructional level.)

- On the first day of study, the student will become familiar with the unit by listening to the tape introduction and then reading the body of the text. In the process of reading the text, the student will write down terms that are not familiar.
- The second day of study will be spent in the school library or by using reference material such as encyclopedias and dictionaries. The student will define the terms found on page 43 and list the student has discovered in his reading.
- The third period of study is to be used an an in depth reading of the material. The student should read with a maximum of effort directed toward understanding.
- To better understand the many policies our government has used in dealing with the Indian, the student will now use the table of important dates on page in correct chronological order.
- The last day of study, the student will be tested on the weeks unit. (Teacher's will make up own test to cover the unit)

FEDERAL INDIAN POLICIES 1775-1975

In the early colonial period the Indians represented a strong balance of power between the forces of Spain, France, and England and were therefore treated as sovereign nations until the issue of North American domination was settled.

Until 1755, the individual English colonies had no coordinated policies on Indian affairs. During that year, the British developed an Indian policy designed to: (1) protect the Indians from opportunistic traders and speculators: (2) negotiate boundary lines by treaties: (3) enlist the Indians on the side of the British in the French and Indian War: and (4) exercise as much control as possible over the fur trade.

King George III in 1763 proclaimed: "The several nations or tribes of nations, with whom we are connected, should not be molested or disturbed in the possession of such parts of our dominions and territories, as not having been ceded to, or purchased by us, are reserved to them, or any of them, as hunting grounds."

The proclamation by King George III defined the "Indian country" to be administered by two superintendents, one north and one south, and set aside "reserved lands" for the Indians. The two superintendents took on the role of diplomatic agents negotiating with the various tribes by means of a series of treaties.

The leadership of Benjamin Franklin is of historical importance to the development of this and subsequent periods of Indian affairs. He proposed, at the Albany Congress of 1754, that all colonial Indian affairs be centrally administered.

The outbreak of hostilities between the Americans and the British in April, 1775, pitted tribe against tribe and produced strenuous efforts for Indian alliances by both colonial and imperial governments. The young American revolutionary government attempted to win the friendship of the Indians through treaties. But most of the tribes supported George III, and even tribal neutrality was counted a success by the colonists.

The Continental Congress, in one of its first actions, named a Commmittee on Indian Affairs in 1775. This committee produced a report a month later which prompted the Congress to set up "three departments of Indians" — the Northern, Middle, and Southern. The Congress continued many of the policies of Colonial times as well as creating new ones. Included among the outstanding Americans serving as commissioners of the Indian Department, and General Philip Schuyler in the Northern Department.

The Indian Commissioners were given authority "to treat with the Indians . . . in order to preserve peace and friendship with them and to prevent their taking part in present commotions." The first negotiation was with the Six Nations (Mohawk, Oneida, Onondaga, Cayuga, Seneca, and Tuscarora) in July, 1775, and called for employment of two blacksmiths among the Indians and the opening of trade.

The first of 370 Indian treaties to be concluded during the next century was with the Delawares on September 17, 1778. This treaty held out the possibility that an Indian state might later be established as one of the states in the new country. This idea reappeared many times as an ultimate goal for Indian policy, without substantial result.

During the Revolutionary War, the Indian commissioners acted primarily as diplomatic agents, negotiating with various Indian tribes to gain their allegiance. Their work was kept under the authority of the Congress until a year after the war ended.

The Beginning of Forced Removal . . .

In 1824, Secretary of War John C. Calhoun had begun to tie together all Federal Indian activities under an Indian Affairs Agency. He saw the Federal role as providing for: (1) appropriations for tribal annuities to be made to tribes for lands they had lost: (2) examination of Indian claims relating to trade laws: (3) bookkeeping: (4) correspondence with Indian superintendents and agents: and (5) administration of a fund for the civilization of Indians.

Meanwhile the systematic forced removal of Indian groups from the choice eastern lands to the western wilderness across the Mississippi had begun. Nearly all the Cherokees in the lower Appalachian area were driven across the mountains to settle in the Indian Territory. This territory, carved from the Louisiana Purchase, was created by President Thomas Jefferson who expressed the hope that the removal of Indian groups from heavily settled eastern regions would contribute to their advancement.

The "removal" policy had been precipitated by activity in the late 1820's within the State of Georgia. The Cherokee Tribe in that State, a highly advanced civilization had adopted an Indian constitution, modeled after the United States Constitution. The Georgia Legislature then nullified the Cherokee Constitution: appeals made by the Cherokees eventually resulted in a United States Supreme Court decision nullifying Georgia's action.

Chief Justice John Marshall's decision recognized that earlier Congresses had passed laws "which treat (Indians) as nations" and "as distinct political communities, having territorial boundaries."

The Indian Removal Act of 1830 established procedures for voluntary exchange of eastern Indian lands for new western acreage that was to be held by the tribes under perpetual guaranty from the Federal Government.

In 1834, Congress gave regular and permanent status to the Indian Affairs office and it began carrying out President Andrew Jackson's directive to remove all Indians living east of the Missisippi River to new western lands. These removal policies relied more on military force than diplomatic treaty.

The Five Civilized Tribes — Cherokees, Chickasaws, Choctaws, Creeks, and Seminoles were pressured by negotiations and threat of force to move westward to the new Indian Territory. Although some members of these Tribes resisted, most became established in the new lands and were among the first citizens of Oklahoma when statehood was proclaimed.

Other Indian tribes from the northeast and Great Lakes regions also were subjected to the removal policies. Removal was justified by the Federal Government as a means of protecting the Indians from repeated encroachments of eastern white settlers. The Government policy bitterly divided the country in the Congress among the religious groups in the press, and among Indians themselves.

Many of those people who sympathized with the plight of the survivors of Eastern tribes who were now settled west of the Mississippi thought they were doing these people a good turn by removing them from civilization's path until they could acquire the skills and knowledge necessary for assimilation.

The State of Indian Education Programs

A number of separate treaties with Indian tribes had set the precedent for placing responsibility for

Indian education in the hands of the Government. One of the first of these treaties was with the Oneidas, Stockbridges, and Tuscaroras in 1794. Two years earlier the famed Seneca Chief, Cornplanter, visited President Washington, asking the Government to "teach our children to read and write and our women to spin and weave." A Federal directive to provide the "blessings of civilization" to Indians through treaties was issued in that year.

A "civilization fund" was contained in a law passed by Congress in 1819 which appropriated $10,000 annually to provide elementary educational services to Indians. All funds provided by this act were channeled through religious and mission groups for the education of Indians. The Federal Government and the private mission groups combined later in the 1840's to launch the first Indian boarding school system. Not until 1860 was the first non-mission Federal Indian school started. (*Congressional Acts of 1896, 1897,* and *1917* eventually established that no further Federal funds for education could go to sectarian schools.)

Civil Administration Begins in Mid-Century

By 1849, with creation of the Department of the Interior, the Bureau of Indian Affairs passed from military to civil control. Its work consisted of attempts at "civilizing" the Indian people by training them for farming or trades. In 1862, Secretary of the Interior Caleb Smith recommended a "radical change in the mode of treatment of Indians" to regard them as "wards" of the Government. Consequently, the Bureau's efforts were often in conflict with military policy and it sometimes became the uneasy and unhappy buffer between the Indians and the United States Army.

The Call for Peace

The removal policy had succeeded in large measure with the Five Civilized Tribes because they envisioned an Indian nation, fully sovereign and federated. But many of the Plains Indians resisted all military moves to relocate them. They possessed the white man's horse and gun and fought bitterly against further encroachments on their lands and their way of life.

Tensions grew between Indians and whites in the western territories in the late 1850's and throughout the 1860's as the railroads began moving west, culminating in a series of Indian "uprisings" and a Congressional demand that peace prevail in Indian country. After the Civil War, Congress authorized establishment of an Indian Peace Commission comprising four civilians and three military leaders including Indian Commissioner Nathaniel G. Taylor and General William Tecumseh Sherman.

Peace Commission field trips had disclosed considerable corruption among Indian agents. Its report of 1867 stated: "The records are abundant to show that agents have pocketed the funds appropriated by the Government and driven the Indians to starvation." It blamed Indian agent corruption or incompetence for creating Indian incidents, notably the 1862 Sioux uprising in Minnesota.

Two separate actions were taken by the Federal Government to produce reforms in Indian policy. In 1869, a Board of Indian Commissioners was named and charged by Congress with the responsibility for advising the Secretary of the Interior on matters relating to Indian affairs. President Grant, at the same time, requested religious organizations to nominate Indian agency superintendents. The Board of Indian Commissioners, lacking any policy-making authority was continued until 1933, when it was abandoned by President Franklin D. Roosevelt's executive order, nominating of Indian Bureau agents by religious groups was discontinued a few years after it was begun.

In 1867 and 1868 the Indian Peace Commission negotiated the last of 370 Indian treaties. These required tribes of the Upper Great Plains, the Southwest and the Northwest to settle on various reservations in the West. The last treaty, signed with the Nez Perce of Oregon on August 12, 1868, removed the tribe to a new reservation in Idaho.

The U.S. Congress, on March 3, 1871, finished the Indian treaty period with a clause tacked to a Congressional appropriation for the Yankton Indians: ". . . . hereafter no Indian nation or tribe within the territory of the United States shall contract by treaty."

The Reservation System

Twenty years of intermittent warfare followed the signing of the last Indian treaty before the last of the Western Indians were moved to reservations. Geronimo's surrender in the southwest in 1886 and the battle of Wounded Knee in South Dakota in 1890 followed numerous Federal military victories in the southwest, Dakotas and Oregon and marked the end of serious resistance to relocation policies.

The reservation system brought a new set of woes to the Indians, as the Government pressured them into relinquishing customs and culture.

Chieftanship which had been encouraged since Colonial days as a means of tribal control, was not attacked directly. Instead, chiefs were bypassed while law and order was delegated to tribal police forces and Courts of Indian Offenses. The result was a gradual breakdown of tradition upon which the Indian had always leaned heavily, with nothing to replace it.

Native religions were discouraged, some ceremonies forbidden and Christian missionaries encouraged. Particularly vicious were the attacks upon Indian "prophets" which culminated in the battle of Wounded Knee in 1890.

Commissioner Francis Walker (1871-73) set the tone of the "Forced Reservation" period which lasted until 1887, stating that, when the reservation system began, "it was expressly declared that the Indians should be made as comfortable as possible on, and uncomfortable off, their reservations as it was within the power of the Government to make them: that such of them as went right should be protected and fed, and such as went wrong should be harassed and scourged without intermission."

Those Indians who "went wrong" — such as the Apaches under Cochise in the early 1870's, the Sioux led by Crazy Horse and Sitting Bull in the mid 1870's, and the Nez Perce with Chief Joseph a short while later — were harassed and scourged without intermission, conquered eventually and returned to reservations.

Those Indians who "went right" were, as Walker promised, "protected and fed" through a new practice of furnishing daily food rations and clothing to Indians, instituted as a by-product of the Indian peace treaties of the late 1860's and continued by the Indian Bureau until well into the 1920's.

The rations practice was the forerunner of special aids for Indians which continue to this day. The giving of rations was defended by Commissioner Walker:

"Can any principle of national morality be dearer than that when the expansion and development of a civilized race involve the rapid destruction of the only means of subsistence possessed by members of a less fortunate race, the higher is bound as a simple right to provide for the lower some substitute for the means of subsistence which it has destroyed? That substitute is, of course, best realized, not by systematic gratuities of food and clothing continued beyond a present emergency, but by directing these people to new pursuits which shall be consistent with the progress of civilization upon the continent."

There were contrary views, too. Indian Agent N.T. McGillicuddy, on the Pine Ridge Reservation in South Dakota later commented:

What reason or inducement can be advanced why an Indian should go to work and earn his own living by the sweat of his brow, when an indulgent Government furnishes him more than he wants to eat and clothes him for nothing?"

The "wardship" approach prevailed, with the pace set by Secretary of the Interior Caleb Smith. Education for farming and trades became a goal.

A start in providing health services to Indians had come in 1832 through funds authorized by Congress for smallpox vaccination of certain tribes. By the 1870's, health services had expanded to include medical doctors on various reservations in an effort to combat the ravages of disease that were taking a heavy toll of the Indian population.

As the 19th Century came to a close, steps had been taken to launch programs of education and land resource development. Two vocational schools — Haskell Institute in Kansas and Chilocco Indian School in Oklahoma — opened in 1884; and five years later a broader education program was instituted at the Carlisle Indian School in Pennsylvania.

On the land development side, some tribal groups were encouraged to enter into livestock grazing, though these enterprises were not highly successful among the nomadic groups, and overgrazing and loss of stock were common. Some irrigation of Indian lands was attempted — as early as 1876 on the Colorado River Reservation in Arizona — but this project was later abandoned. Even into the 20th Century, irrigation and conservation measure on Indian lands lagged behind the national efforts as a whole.

The Land Allotment Period — 1887-1934

All of these Indian programs, the initial phases of the broad "civilizing" process, came at the height of a long Indian Bureau and Congressional push for helping Indians to become self-supporting by allowing the Indian lands to be subdivided to individual Indians through ownership of small pieces of land.

The Indian Allotment Act, introduced in Congress by Senator Henry L. Dawes of Massachusetts, was passed in 1887. Its intent was to assimilate the Indian by giving him individual ownership of land, as opposed to the collective land use and possession practiced by most Indian groups. Under the plan, small pieces of tribal land — from 40 to 160 acres — would be allotted to Indian families or individuals. Within 25 years, in a manner similar to that of the Homestead Act, the Indian, if adjudged "competent," would be given the land to use as he saw fit and would also acquire full citizenship status. However, before the 25 years had elapsed, the Burke Act (1906) permitted those Indians adjudged "competent" to acquire ownership at once.

The result of nearly 50 years of the allotment policy was to reduce the Indian land holdings from over 150 million acres in 1886 to under 50 million acres in 1934. Thousands of Indians receiving these allotments sold them to non-Indians who had the financial means and business abilities to develop the lands.

This sale or rental of land tended to increase the Indian's dependence upon Government support. In many cases rental income was too small or sale funds soon exhausted and the Indian was forced to turn back to the Government for assistance. In addition, the demands of this newly imposed civilization were often contrary to Indian culture and created psychological conflicts that still persist.

The Attack on the Allotment System

Increasing public agitation for reforms in the administration of Indian affairs led Interior Secretary Hubert Work in 1926 to request the Institute of Government Research (the Brookings Institution) to study the Federal Indian policies. He asked for recommendations that would "embrace the education, industrial, social and medical activities maintained among the Indian, their property rights, and their general economic conditions."

Indian Reorganization Period — 1934 to 1961

The Congress responded after a detailed report on Indian problems with passage of reform legislation in 1934 — the Indian Reorganization Act (Wheeler-Howard Act).

It brought a halt to the process of allotment, prohibited unrestricted sales of Indian land, and provided for acquisition of additional lands by tribes and individuals. It created a foundation for tribal economic self-sufficiency by the establishment of constitutional tribal governments, the extension of credit from Federal funds, the fostering of tribal enterprises, and the institution of modern conservation and resource development practices. The keynote became cooperation between Indian tribes and the Federal Government to achieve change without forcing it.

From the perspective of two decades later, the Committee on Organization of the Executive Branch of Government (Hoover Commission) summarized the impact of the Meriam Report and the resulting 1934 Indian Reorganization Act as follows:

> "*In the years immediately following the Meriam Report there was marked progress in professionalizing the Indian Service through better personnel, improved methods, and higher professional standards. Indian education was modernized and a stronger and better coordinated economic program got underway. In the 1930's these activities were carried forward vigorously. The Indian Reorganization Act (IRA) has given further impetus to the economic program by authorizing enlargement of Indian lands, extending the lending function, and establishing a policy of scientific range and forest management.*"

The IRA also paved the way for revival of tribal organization and establishment of the tribal law.

Aside from the Wheeler-Howard Act, other significant Indian legislation of the 1930's included the Johnson-O'Malley Act of 1934 and the creation in 1935 of an Indian Arts and Crafts Board within the Department of the Interior.

The Johnson-O'Malley Act provided Federal educational funds to assist States and local districts, and brought about an expansion of the practice of educating Indian children in the public school system. The Arts and Crafts Board revived interest in native crafts as a means of livelihood for Indian people.

The Indian Extension Service program began providing modern technical assistance to Indians in the fields of conservation, irrigation, grazing and dry-farming. An Indian credit program was launched with a revolving loan fund.

But the big development of the whole period was the start of tribal self-government with several hundred reservation tribal groups determining by popular vote to govern themselves in a democratic manner with modern constitutions. Today's tribal council form of Indian government largely stems from the Act, although a number of Indian tribes had maintained constitutional self-government prior to 1934, and still others rejected the self-government feature contained in the Indian Reorganization Act.

Effects of World War II

World War II, to a great extent, changed both the Indian way of life and Federal Indian policy directions. Nearly 70,000 Indian men and women left reservations for the first time to go into the military service and defense industries. The Indian record in both instances was widely praised.

The war produced both new skills and a greater degree of cultural sophistication than had ever before been achieved by large numbers of Indians. But it also brought post-war demands for assistance in Indian vocational training and relocation, for expanded education and for reservation economic development.

The post-war period brought on the "area office" system of decentralized Indian Bureau administration. Many development projects — roads, irrigation and building construction — were resumed in 1946, after being stalled during the war.

The fifteen-year post-war period also saw: (1) greatly increased programs to aid education of the Nation's largest tribe, the Navajos. (A study in 1947 showed that nearly 75 percent of all Navajo children were not in school); (2) a ten-year economic development and rehabilitation fund for the Navajos and Hopis to bring much needed capital investment to this poverty-stricken region of the southwest; (3) development of Federal Indian programs of employment assistance, including vocational training and on-the-job training to Indian workers; (4) a start on Indian adult education for those Indians who had missed the elementary education now being expanded for their children; and (5) the beginnings of an Indian industrial development program to encourage private business and industry to locate in Indian areas.

Establishment of Indian Claims Commission

The Indian Claims Commission was created in 1946 to permit Indians to file suits against the Government. The Commission received a total of 852 claims in 370 petitions entered during the five years allowed for filing. Any "identifiable" groups of Indians within the United States or Alaska then still a territory, could take their claims to this Commission. It was empowered to hear and adjudicate suits arising from claims in law or equity: tort claims: claims based on fraud, duress, unconscionable consideration, mutual or lateral mistake: claims based upon fair and honorable dealings not recognized by existing rules or law or equity: or claims based on the taking of land without payment of the agreed compensation.

Commissioner Collier and others helped the settlement of claims would enable the Indians to become socially and economically assimilated into the fabric of American life. By November 1969 about one-half of the claims had been adjudicated and settlements exceeding $305 million made. Although in some instances the judgements resulted in a per capita distribution of funds, many tribal awards have remained largely intact with the money "programmed" for community and economic development.

Congress has directed the Commission to complete the task of hearing and determining the claims before it by April 10, 1972.

New Trends of the 1950's

The 1950's produced several other important new legislative directions affecting Indian policy:

1. Indian lands in three States and part of two others were brought under State civil and criminal jurisdiction by an Act of August 1953;
2. The prohibition was lifted against the sale of alcoholic beverages to Indians outside Indian country and a local option system was established within reservations, also in 1953;
3. The Division of Indian Health was transferred effective July 1, 1955, from the Bureau of Indian Affairs to the United States Public Health Service. Notable progress has subsequently been made in reducing the Indian infant mortality rate, lengthening the Indian life span, and curtailing the severity of many illnesses.

The record in Federal-Indian relations over two decades was summarized in the late 1950's by the noted anthropologist and Pulitzer Prize winning author, the late Oliver LaFarge as follows:

"*The progress has been great, and it has been spotty. You cannot make over a race in 25 years, despite what the allotment theorists believed. It takes more than one generation to make the jump from a home in which no English is spoken, where the very sight of a white man is a rarity, where the thinking is the same as it was 300 years ago, to full competence in our alien and complex way of life. If, while the Indians are struggling desperately to make the great adjustment, the last remnants of their land base are lost to them; if, as they fear, the Indian Reorganization act will be junked some day, their struggle will be hopeless. It is the Government's responsibility to enable (Indians) to keep and use what they already have, to allow them an ordinary choice, and not the flat alternatives of migrate or starve.*"

New Directions in the 1960's

A "New Trail" for Indians leading to equal citizenship rights and benefits, maximum self-sufficiency, and full participation in American life, became the keynote for administration of the programs for the Bureau of Indian Affairs after the close of the fiscal year 1961.

Probably the most important single recommendation was a shift in program emphasis away from termination of Federal trust relationship.

An administrative reorganization was accomplished — not only in Washington but in area offices and agencies — combining in one new Division of Economic Development all operating units directly concerned with economic development. The resources functions of the Bureau were brought into closer relationship with the industrial development work and the revolving credit program. In the Washington office, the new division also included a program planning staff and a specialist in housing. In later years, the housing activity was transferred to the Division of Community Services.

A program to improve Indian housing, a product of the 1960's, opened up Indian reservations to the financial assistance already available through Federal housing agencies to non-reservation areas. Indian tribes established local housing authorities as a first step in qualifying for Federal housing assistance under the programs of the Department of Housing and Urban Development (HUD). The Indian housing program is slowly and steadily gaining a foothold on the reservations.

To alleviate Indian unemployment, the Bureau also increased attention to job opportunities, through expanded programs in adult vocational training, voluntary relocation of Indians for employment in urban centers, industrial development on or near the reservations, and increased use of Indian labor by the bureau on needed work in road maintenance and construction, repair and maintenance of buildings, and construction of buildings and utilities, all of which provided the Indians valuable construction training. Projects launched under the 1963 Accelerated Public Works Program on nearly 100 reservations, provided useful work for thousands of tribal members and contributed importantly to the protection and development of Indian timber stands and other physical resources.

The declaration of war on poverty, first enunciated by President Johnson in his State of the Union message to the Congress in January 1964, was followed by his assurances to tribal leaders that Indian poverty was to be a major target. The Bureau of Indian Affairs was fully committed in the battle to drive poverty from American Indian reservation communities. Education and economic development were the major fronts in the war on poverty.

This period saw substantial progress in involvement of other agencies of the Federal Government in providing meaningful programs among the Indian people. They included the Departments of Labor: Commerce; and Health, Education, and Welfare; Housing and Urban Development; and Office of Economic Opportunity.

The programs for the disadvantaged under the Economic Opportunity Act of 1964 have provided the Indians an opportunity to participate in and control their own programs. The heaviest activities have been in programs for community action and youth training.

In 1966, a new era of Federal-Indian relations was emerging with the Bureau taking the form of a coordinating and advisory agency, rather than the sole primary agency concerned with development of the human and economic resources of Indian communities.

Early in 1967, a sixteen-member National Indian Education Advisory Committee was appointed to assist in school programming and to improve communications between the schools and the Indian people they service. The Committee has devised a set of guidelines for the orderly transfer for Bureau schools to local Indian boards of Education. Major financial support will continue to come from the Bureau under contracts with the Indian tribes. Indians are now participating in planning for the education of their own children, both on many public school boards and for Bureau schools.

For the first time, in the fall of 1967, 34 kindergartens were opened for Indian children under the auspices of the Bureau. These were the first to be funded by the Bureau and complements the Head Start program of OEO. To reach those adult Indians who for various reasons had little or no education and training, the Bureau began a breakthrough effort in employment assistance with the establishment of "whole family" residential training centers, which attempts to fit the entire family to urban life.

President Nixon Reaffirms Special Relationship

President Nixon's special Message to the Congress on July 8, 1970 regarding Indian affairs established future Federal Indian policy. Along with more specific proposals for legislation, the message affirmed the historic relationship between the Federal Government and Indian communities, guaranteed that it would not be abridged without Indian consent, and proposed that Indian communities be allowed to take over control and operation of federally funded Indian programs when they chose to do so. The President added, "It is long past the time that the Indian policies of the Federal Government began to recognize and build upon the capacities and insights of the Indian people . . . the time has come to break decisively with the past and to create the conditions for a new era in which the Indian future is determined by Indian acts and Indian decisions."

In his message, President Nixon called for self-determination for Indian People without the threat of termination of the trust relationship over Indian lands and the services guaranteed to Indian people along with this relationship.

BIA Service and Support Agency

As the urban Indian population has gained in numbers, other Indian organizations such as the National Congress of American Indians and the American Indian Movement have been instrumental in bringing recognition to the Indians in off-reservation communities.

Since World War II, when thousands of Indians left the reservations for military service or for wartime jobs, a steady off reservation movement has been taking place. This was given an additional boost in the early 1950's with the initiation of the BIA Employment Assistance Program which assisted Indians in locating permanent employment in non-reservation areas. The urban Indian movement of the 1950's and 1960's has resulted in an estimated 350,000 Indians living off the reservations today.

In his message to the Congress on national Indian policy, President Nixon pointed out that although the "BIA's responsibility does not extend to Indians who have left the reservation" this fact is "not always clearly understood. As a result of this misconception, Indians living in urban areas have often lost out on the opportunity to participate in other programs designed for disadvantaged groups." President Nixon directed the Office of Economic Opportunity (OEO) to lead efforts to help urban Indian leaders work toward solutions to their problems.

OEO announced in May 1971 that it had joined with the Departments of Health, Education, and Welfare (HEW), Housing and Urban Development (HUD), and Labor to create a Model Urban Indian Center Program to provide special assistance to the growing urban Indian population. Federal grants totaling some $880,000 were used to upgrade Indian centers in Los Angeles, Minneapolis, Gallup, and Fairbanks, and to establish a central research technical assistance and coordinating office in New York City.

As a result of experience gained in various tribal, State and Federal programs, there is presently a trained and educated Indian leadership available to staff management positions at levels where decisions are made regarding Indian affairs. Indian leaders are working in government agencies having programs that serve Indians both on and off the reservations. The Indian desk concept, after experimentation and successful operation in OEO, has been extended to the Departments of Commerce, Labor, Agriculture, Justice, HUD, and HEW. In 1974, HEW became the lead agency for programs to help urban Indians.

The Alaska Native Claims Settlement Act was signed into law December 18, 1971. This brought about the largest cession of land to a group of Native Americans in the history of the United States — one-twelfth of Alaska. This transfer of jurisdiction from Federal to Native lands — for 95 percent of Alaska belongs to Uncle Sam — began early in 1974. Concurrently, as land is put into Native hands, the United States Government and the State of Alaska will contribute $962,500,000 to Alaska Natives through the Alaska Native Fund.

Commissioner Bruce welcomed 1972 by announcing plans for a massive redirection of the BIA's programs. This included helping Indians toward self-determination by reservation development plans, redirection of the BIA employment assistance program, resources protection, reservation roads improvements, and increased tribal control over Indian education.

The five-point program includes a reversal of a 15-year-old policy of training Indians to work in urban areas off the reservations. The primary objective of the new strategy was to encourage the development of totally viable Indian economies on reservations.

An Indian Water Rights Office within the Bureau of Indian Affairs was designed to protect Indian water and land rights from encroachment by Federal and private interests.

August 13, 1973, an Office of Indian Rights within the Department of Justice was formed. It has the responsibility of enforcing Federal statutes regarding the civil rights of American Indians, primarily Title II of the 1968 Civil Rights Act, commonly known as the Indian Bill of Rights.

The American Indian National Bank was dedicated November 15, 1973, in Washington D.C. Unique among the Nation's financial institutions, it is wholly Indian owned and operated.

Another landmark piece of legislation passed by the Congress is the Indian Financing Act. The law consolidates existing Indian revolving loan funds already administered by the Bureau of Indian Affairs, and authorizes the appropriation of an additional $50,000,000 for the consolidated fund from which direct Federal loans will be made to Indian organizations and individuals and creates an Indian Loan Guaranty and Insurance fund under which up to 200 million in loans made by private lenders to Indian tribes or tribal members can be guaranteed or insured for up to 90 percent of the unpaid principal and interest due.

It also provides for interest subsidies to reduce the cost of borrowing from private lenders and establishes the Indian Business Development Program which will stimulate and increase Indian entrepreneurship and employment by providing equity capital through nonreimbursable grants of Indians and Indian tribes to establish and expand profit making Indian-owned economic enterprises benefiting Indian reservations and communities.

Thompson immediately stabilized the organizational structure for the Central Office by appointing five directors, four of whom are Indian.

The issue of Indian preference was clarified by the Supreme Court — which found that the Bureau of Indian Affairs must follow Indian preference in initial hiring and promotion. Thompson's appointments have been made in the light of this decision.

APPENDIX

Federal Indian Policies Unit

Important Dates: Federal Indian Relationships

1633	First land allotment policy established (by General Court of Massachusetts Colony, acting to provide land allotments among Indians)
1754	English colonies met at Albany Congress to discuss unified colonial Indian policy.
1763	King George III proclamation setting aside "reserved lands" for Indians.
1764	Plan for Imperial Department of Indian Affairs.
1775	Continental Congress named Indian commissioners in north, middle, and southern departments. First negotiations between Indian commissioners and Indian groups (Six Nations).
1778	First Indian treaty signed (with Delaware, September 17)
1784	Congress assigns War Office to provide militia in assisting Indian commissioners negotiating Indian treaties.
1789	Congress gives Indian authority to War Department; later it passes first appropriations for Indian affairs and designates territorial governors as ex-officio Indian superintendents under War Department.
1794	First Indian treaty providing education for Indians (Oneidas, Tuscaroras, and Stockbridges).
1796	Establishment by law of Indian trading houses, operated by government.
1803	Louisiana Purchase from France, vast lands inhabited by Indians.
1806	Creation in War Department of an Office of Superintendent of Indian Trade, to administer Federal Indian trading houses.
1815-1825	Post war treaties with tribes north of Ohio River resolving trading areas and beginning removal to new western lands.
1817-1818	First Seminole War in Florida
1819	Congress enacts "civilization fund" — first Federal Indian education program. Final Florida boundaries resolved with England Indian lands involved.
1822	Act abolishing Indian trading houses and Office of Indian Trade, also naming new Office of Superintendent of Indian Affairs at St. Louis for western lands.
1824	Secretary of War creates a Bureau of Indian Affairs within the War Department.
1827	Adoption of Cherokee Constitution; Georgia legislature nullifies it.
1830	Passage by Congress of Indian Removal Act.
1832 1842	Federal government conducts removal of "Five Civilized Tribes" from southeast states to new western territories.
1834	Acts coordinating Federal Indian administration, and modernizing Indian trade administration.
1845	Entry into Union of Republic of Texas
1845-1848	Mexican War
1849	Act transferring Bureau of Indian Affairs from War Department to new Department of the Interior.
1853	Gadsden Purchase acquiring new Indian lands from Mexico.
1867-1868	Indian Peace Commission negotiates final treaties with Indians (last of 370 Indian treaties on August 13, 1868 with Nez Perce)
1869	Act creating Board of Indian Commissioners (lasting until 1933).
1870-1886	Federal Indian policy backed by military support, places final Indians on reservations; practice of giving Indians food and clothing rations started.
1871	Act abolishing all Indian treaty making.
1887	Dawes Severalty Act, establishing official land allotment policy.
1902-1910	Start of Federal Indian reclamation, foresty, conservation programs.
1906	Burke Act amending Dawes Act on allotment, describing Indian "competency".
1921	Snyder Act passed. This allows expenditure of appropriated funds for Indians without regard to degree of Indian blood, to membership in a federally recognized tribe or to residence as long as it is in the U.S.
1924	Act giving Indians citizenship and right to vote; Indian Health Division established within Indian Bureau.
1928	Meriam Report published (after 2-year study) emphasizing new Indian reforms.
1934	New Indian legislation, including Indian Reorganization Act (IRA), ending allotment policy, providing for tribal self government, launching Indian credit program, and Johnson-O'Malley Act, spreading out Federal Indian administration to many agencies.
1935	Act setting up Indian Arts and Crafts Board established in 1936.
1948	Hoover Commission recommends transfer of Indian Bureau to Federal Security Agency
1953	House Concurrent Resolution 108 calling

for termination of Federal trusteeship over the affairs and property of Indian tribes and groups.

1954 First of several acts calling for termination of Federal trust status over Indian lands (Menominees of Wisconsin); Act transferring Indian Health Division from Indian Bureau of Public Health Service (transfer made in 1955).

1961 Interior Secretary Udall names Task Force on Indian Affairs, reporting later in year with long-range recommendations.

1962 Interior Secretary Udall names Task Force on Alaskan Indian affairs, reporting later in year.

1964 Economic Opportunity Act programs provide Indians opportunity to participate in and control their own programs.

1966 Appointment of Robert L. Bennett, an Oneida Indian, as Commissioner of Indian Affairs.

1968 President Johnson's special message dealing exclusively with American Indians and Alaskan Natives, an historic first; By an Executive order, National Council on Indian Opportunity, under Chairmanship of the Vice President, established Indian involvement in decision making made an integral part of policy planning.

1969 Appointment of Louis R. Bruce, a Sioux-Mohawk Indian of New York, as Commissioner of Indian Affairs.

1970 President Nixon's special message dealing exclusively with American Indians and Alaskan Natives sets forth a legislative program and expresses the idea of self-determination without the threat of termination; forty-eight thousand acres of land including Blue Lake returned to the Taos Pueblo, the first time a sizable piece of land has been restored to an Indian group.

1971 Alaska Native Claims Settlement Act — the largest cession of land to a group of Native Americans in the history of the United States — passed by the Congress, December 18.

1972 The Employment Assistance or relocation program redirected to enable Indians to be trained for work on reservations.

1973 Morris Thompson, Athabascan Indian, appointed Commissioner of Indian Affairs; Public Law 93-197 "Repealing the Act Terminating Federal Supervision Over Property and Member of the Menominee Indian Tribe signed into law.

1974 Passage of the Indian Financing Act makes $250 million in credit for Indians and grants up to $50,000 to Indian small business possible.

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(Publications Available from the Bureau of Indian Affairs)

The following list of materials published by the Bureau of Indian Affairs, may be purchased from the Superintendent of Documents, U.S. Government Printing Office. The following is a series of booklets describing the culture and history of tribes whose past is linked with various States and regions of the country. These pamphlets include facts about Indian life today and Federal programs that serve reservation dwellers. They are 15 cents each except *Indians of the Gulf Coast*, *Indians of New Mexico*, *Indians of North Carolina*, and *Indians of the Great lakes* which are 20 cents each.

Indians, Eskimos and Aleuts of Alaska
Indians of California
Indians of the Gulf Coast
Indians of New Mexico
Indians of the Northwest
Indians of the Central Plains
Indians of the Lower Plateau

Indians of Arizona
Indians of the Dakotas
Indians of Montana and Wyoming
Indians of North Carolina
Indians of Oklahoma
Indians of the Great Lakes
Indians of the Eastern Seaboard

Indian Land Areas, General. A multi-color map that indicates the location and size of Federal Indian Reservations and the location of State Reservations, Indian groups without trust land, and federally terminated tribes and groups. In addition it has tourist complexes both existing and planned on Indian Reservations, Inter-state Highways, National Forests, National Parks and Monuments, and National Wildlife Refuges. 90 cents.

Indian Land Areas, Industrial. A 3-color map that indicates the location and size of Federal Indian Reservations and industrial parks and airstrips or airports upon them. In addition, Inter-state Highways are on the map. 35 cents.

Famous Indians: A Collection of Short Biographies. Illustrated vignettes for a representative sampling of 20 well-known Indian leaders. Definitive bibliographies are included for more advanced students. $1.05.

American Indian Calendar. Lists outstanding events that regularly take place on Indian reservations throughout the year. Listed are ceremonials, celebrations and exhibitions of Indian arts and crafts, where visitors may observe artists at work and purchase their products. 65 cents.

The States and Their Indian Citizens. Theodore W. Taylor. The relationship between the Indians and the Federal Government is the oldest political issue in the United States, and it is examined here in terms of current issues. Discussed are: Removal, forced assimilation or support of Indian culture Federal obligations to Indians; and relationship of Indians to the State Government. $2.85.

A History of Indian Policy. Professor S. Lyman Tyler. A comprehensive history book of Federal Indian policy from the Colonial period to the present with emphasis on the period since 1930 to enable the reader to see the process involved in the adoption, administration and eventual changes of Indian policy. $4.25.

Indian Education: Steps to Progress in the 70's. A booklet designed to acquaint the readers with the Federal education programs serving Indian students. It includes brief reports on some of the innovative approaches to education being used in Bureau of Indian Affairs schools. $1.05.

The Bureau of Indian Affairs does not handle the sale of these publications. Checks, money orders, or Superintendent of Documents coupons should be sent with orders for these items to:

Superintendent of Documents
U. S. Government Printing Office
Washington, D. C. 20402

A discount of 25 percent is allowed on quantity orders of 100 or more, if mailed to one address. Orders for these, including the appropriate charges, should be sent directly to that office.

Where to Get Photographs of American Indians

Historical:

Public libraries have many books containing pictures and information regarding American Indians or can obtain them through inter-library loans. Some libraries are equipped to make machine copies of photos.

The following sources make a nominal charge (approximately $2 each) for copies of photographs in their collections. It is advisable to write first for information to:

National Anthropological Archives
Smithsonian Institution
Washington, D. C. 20560

Still Pictures Section
National Archives
Washington, D.C. 20408

Heye Foundation
Museum of the American Indian
3751 Broadway
New York, N. Y. 10032

Current:

Some Chambers of Commerce in States where various Indians live distribute free literature containing pictures of them.

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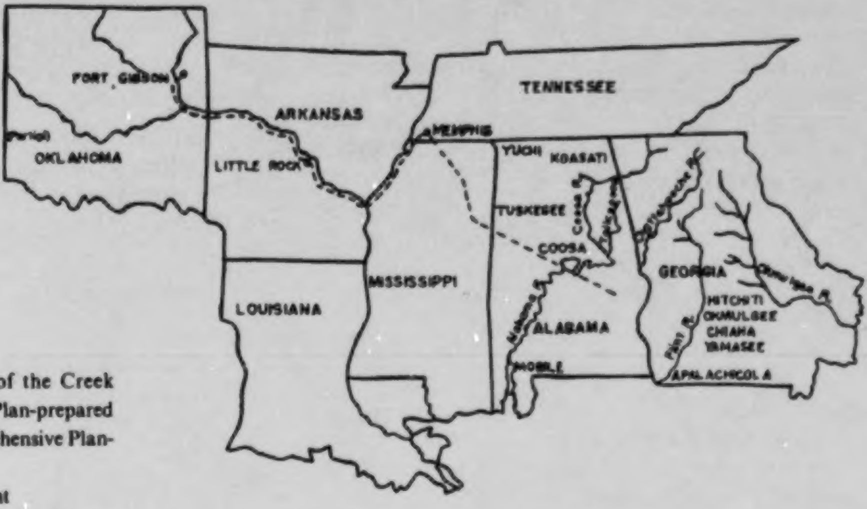
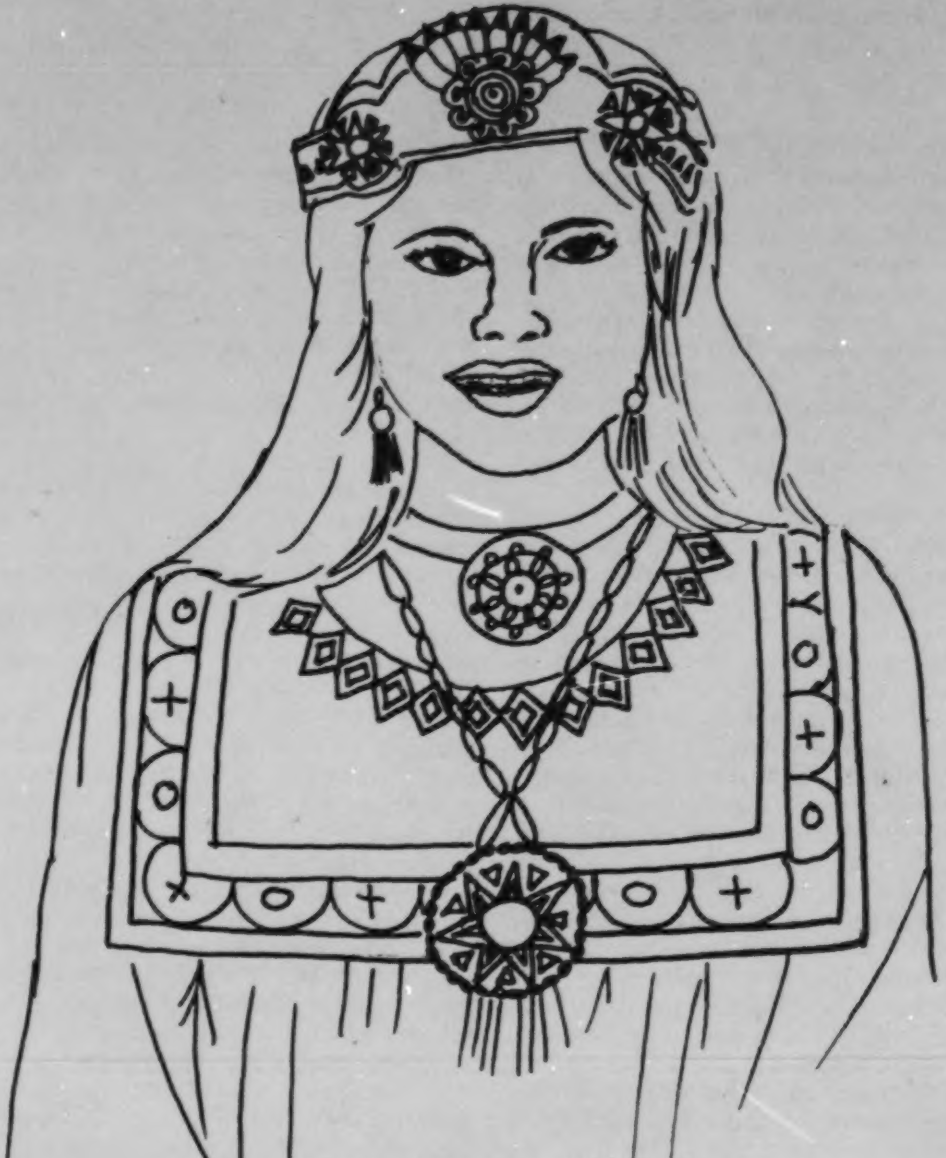


CREEK ROUTE OF REMOVAL

• From Base Study Document of the Creek Nation Comprehensive Plan-prepared by Creek Nation Comprehensive Planning Commission
Development Department
James King, Director
Volume III

Hartshorne Public Schools

1976 — 1977



TRADITIONAL CHOCTAW DRESS

INTRODUCTION — SECTION 2

Choctaw Unit

Prepared by Hartshorne Public Schools

In this unit the reader will get a glimpse of early history of the Choctaws. Some of the early day life styles mentioned will be the caring and naming of children, marriage, religion, and the use of medicine. Festivities of Choctaws included the Alligator Dance, Snake Dance and many different types of ball games. One will find the myths and legends section interesting where the "Creation" is discussed and can be compared to other tribes' stories of creation. The biographies will give the reader a glimpse as to the many outstanding Choctaw leaders in the past and now. The lesson plan overview on page 56 thru 60 will give the grade level and subject matter with outstanding ideas for the teacher to use in their own classroom. The bibliography follows and this gives good resources and references for the teacher to explore.

HISTORY

The Choctaws were the largest tribe belonging to the southern branch of the Muskogean family which includes the Chickasaw, Creek and Seminole. Their name was said to come from a Spanish word chato, meaning flat because of the Choctaw custom of flattening infants' skulls with sandbags.

The Choctaw, as members of the Five Tribes, furnished the name for counties and towns in Alabama, Mississippi, Oklahoma and Arkansas. Choctaws were second only in population to the Cherokees. Historians have always referred to the Choctaws as one of the most advanced, peaceful and practical of the tribes.

Originally, the Choctaws occupied central and southern Mississippi and western Alabama. Although the Choctaws had hundreds of towns, there were two principal towns,one located south of New Orleans and the other, between the Chickasaw settlement and present-day Mobile. (Should be noted that various towns were important depending on esixting conditions). The Choctaw, along with other tribes, watched the arrival of the white man near today's Tampa Bay in the year 1530. Europeans had visited before on a touch-and-go basis, but not until the year 1539 did they enter the heartland of the region led by Hernando DeSoto.

DeSoto led his well-equipped army to shore at Tampa Bay, Florida, in search of gold and silver. His troops marched and fought from the Florida Peninsula through what is now Georgia, Tennessee, Alabama, Mississippi, Arkansas and Louisiana, where he died. A century later, the Europeans began moving in from all directions.

The Choctaw's first encounter with civilization was not a happy one. When DeSoto demanded that Chief Tuscaloosa provide the services of the tribesmen, the chief appeared agreeable, but suggested that the Spanish go with him to the principal town to get the Choctaws to carry their baggage. Tuscaloosa then sent messengers to the town warning warriors of impending battle.

DeSoto was surprised when he reached Mobile to find warriors waiting and to find them such strong adversaries. The Spaniards were driven out of town and scattered. Wearing armor and firearms astride horses, DeSoto's men rallied and overcame the Choctaws though he lost 22 men and his supplies. The Choctaws, according to Spanish reports, lost several hundred warriors. DeSoto set fire to the town, and those Choctaws inside their houses were burned alive.

For the next 160 years, Choctaws were undisturbed by Europeans. In 1698, the French came from Canada and established settlements. Their principal method of livelihood was trapping for animal furs, trading with the Indians, and sending their bounty to the rich European markets.

During this peaceful time, the Choctaws were contacted by English traders and peaceful trade was established. As they traded and intermarried, the French and English introduced the Choctaws to materials and customs which they found useful. But, with the coming of the English, Choctaw land became the site of the French and Indian War, a power struggle among France, England, Spain and eventually the United States.

England and France each tried to make an alliance with the Choctaws. Pulled two ways, the Choctaws were drawn into a struggle resulting in tribal civil war. By 1750, the French defeated the English faction leaving the Choctaws allied with the French. The final struggle for supremacy between England and France ended in 1760 with the French defeated. The French gave up claims to land west of the Mississippi including the Choctaw Nation. Less than 20 years later, the colonies won their independence from England, and the Choctaws came under the jurisdiction of the United States.

Being under the jurisdiction of the United States spelled further trouble for the Choctaws. The tribe had about 40,000 square miles of land with only some 20,000 Indians living on it. Because the Choctaws lacked equipment to be large farmers or stockraisers, they were using only a small portion of their tribal lands with the remainder set aside for hunting grounds. So, at the insistence of white settlers between 1801-1820, the United States government negotiated treaties with the Choctaws which took more than half of their original land holdings. In the 1820 Treaty of Doaks Stand, the Choctaws ceded 4,150,000 acres of their tribal lands to the United States; the Choctaws retained title to 10,421,129 acres.

When Mississippi entered the Union in 1817, pressure began to mount for the Choctaws to give up all their lands and move to a territory west of the Mississippi. This territory was to be a sovereign nation for the Indians and off limits to non-Indians.

The Choctaws were given two choices: take an individual land allotment and become a citizen of Mississippi or go to their new land and set up their own government.

Many Indian groups, especially the full-bloods, believed that their property in southeastern United States, was a gift of the Great Spirit so, it was impossible for the Indian to leave it.

The term "Trail of Tears" can be applied to all the "Five Tribes" not just the Choctaws. The tears started when the mixed-bloods signed cession treaties accepted by the United States government as the will of the Indian nations. Each tribe made its own treaty which produced intra-tribal and inter-tribal conflicts. The treaty of the Choctaws was called the Treaty of Dancing Rabbit Creek. (Sept. 20, 1830) Choctaw removal to Indian Territory began in the fall of 1830. With this treaty the Choctaws were given title to what is now the southeastern counties of Oklahoma in return for their 10 million acres in Mississippi.

All these factors paved the way for the Choctaw's ultimate removal from Mississippi, the first tribe to make the "Trail of Tears."

The United States government decided to remove the Indians by steamboat. The northern Choctaws moved by wagons to Memphis, Tennessee, then traveled by steamboats down the Mississippi River to the mouth of the Arkansas River then to Fort Smith, Arkansas.

The southern Choctaws were gathered and transported to Vicksburg, Mississippi, where they traveled up the Red and Ouachita (then called the little Arkansas) Rivers to about where Camden, Arkansas, is now located. Then they were hauled by wagons to Indian Territory.

The first steamboats were to leave Memphis and Vicksburg in November of 1831. The delivery of the Choctaws to Memphis and Vicksburg was slowed down tremendously when an outbreak of cholera was reported. The wagoneers hired to transport the Indians were scared by the outbreak of cholera and quit in mid-journey. The Choctaws had to drive themselves. Before the Choctaws arrived in Memphis and Vicksburg, the United States government cancelled the order for steamboats because it would be cheaper to transport the Indians all the way by wagons.

By November 1831, a large group of the Choctaws were gathered on the west side of the Mississippi River across from Memphis and Vicksburg. Heavy rains caused the heavily loaded, army wagons to sink down to their floorboards in the mud. This moving problem caused the United States government, under pressure from the residents of Vicksburg and Memphis, to provide steamboats for the Indians.

The government agents announced that any Choctaw willing to walk to the new lands would be furnished guides, food and $10. About 300 Choctaws agreed to the plan and were dispatched from Vicksburg under the direction of a team of four guides.

In mid-November, four draft boats — Reindeer, Walter Scott, Talma and Cleopatra — began transporting the Choctaws to the Indian Territory. Reindeer and Walter Scott proceeded down the Mississippi to the mouth of the Arkansas River and then started up the river toward Fort Smith. Sixty miles up the Arkansas River from the Mississippi River, the two steamers were halted, and the Indians were pulled off the boat to make room for a contingent of soldiers.

On that day, one of the worst blizzards in history struck, plunging temperatures to below freezing and coating the landscape with sleet and ice. There were only 60 small army tents to house the 2,000 Choctaw men, women and children, most of whom had only the clothing they were wearing and no food. Many of the Choctaws died during the eight days of waiting for the government to send 40 wagons and food. After arrival, the wagons carried the sick while the others walked on to Little Rock, then westward to Skullyville on the Canadian River.

The Choctaws on the Talma and Cleopatra steamboats had gone up the Little Arkansas River (also known as Ouachita) as far as Monroe, Louisiana. They were held up at Monroe because the guides and the 300 Choctaws who had chosen to walk were lost in the swamps of northeastern Louisiana. While the Choctaws aboard the Talma and the Cleopatra waited at Monroe, a rescue party brought the 300 lost Indians to the river post.

After developing problems, the Talma turned back to Vicksburg, leaving only the Cleopatra to transport 1,300 Choctaws up the river. After making several trips, the Cleopatra landed the Indians at a place near the present location of Camden, Arkansas.

From Camden, the Indians were forced to walk overland to their new land. Despite all of their many problems and hardships, this group arrived at a location just northeast of the present city of Horatio, Arkansas, in early January 1832. But at this point, they were forced by government agencies to make camp until federal agents checked the Indians into their new lands. So the Choctaws camped at Camden from January until late March because the federal agents took so long.

During this three-month period, food supplies were extremely short. As result, the Choctaws suffered from hunger, dysentery, pneumonia, influenza and malnutrition.

In late March, a temporary post was set up at "Eagle" (now Eagletown on the Mountain Fork River). The Choctaws were allowed to spread out into the tribe's new land. About 200 had died, so 1,100 checked in at Eagle.

The second phase of the migration was only slightly better handled by the United States government. The elements again interfered with the Removal.

The Choctaws that were loaded at Memphis had reached Arkansas Post. They were told that the steamboats could not go on because of flood conditions. The 3,000 Choctaws were forced to walk from Arkansas Post to Little Rock. At one point, the flooding was so bad the Indians had to walk more than 30 miles through flood waters ranging from knee deep to waist deep.

When the group struggled into Little Rock, an army captain was so disturbed by their treatment that he commandeered enough army wagons to transport the Choctaws to Skullyville.

The southern route went smoother, partially because some of the richer Choctaws (the Joneses, Doaks, Pitchlynns, Harrises) had purchased wagons. The Choctaws already in Indian Territory brought wagons to the Camden landing when the steamers arrived with the incoming Choctaws.

The first groups of the 17,000 Choctaws were all in their new land by early 1834. In 1836, another 4,000 of the 12,000 Choctaws in Mississippi found the white man's law too oppressive and joined their brothers in the west. So ended the Choctaw "Trail of Tears."

Disaster and death for the old, the sick and the infants marked all removal trails. Corruption and inefficiency in the U.S. War Department toward providing transportation, food and supplies made the problems worse. Spoiled meat and grain caused dysentery; cholera outbreaks weakened and killed Indians. The blizzard of 1831-1832 reduced the number of Choctaw immigrants reaching Indian Territory.

Sick, hungry and bitter, the Indians slowly arrived in eastern Oklahoma. Old and new problems added to the difficulties of adjustment. Internal differences had to be faced. The uniting of different tribes in one geographical area complicated adjustment. The Chickasaws and the Choctaws merged (1837-1855). The Creeks and Seminoles meshed in 1833-1856. But many tribes did not want to exist under another tribe's government. The problems were settled when the tribes were allowed to separate into five separate Indian land areas.

After writing its first constitution in 1826 before the Removal, the Choctaws made many changes in its basic law between 1834 and 1860 following Removal. A second constitution written at Skullyville in 1857 abolished the office of district chief and established a national governor. These agreements were opposed by a group which wrote a new constitution at Doaksville and set up a rival government. The compromise constitution of 1860 made use of the older constitution's organization with district chiefs and courts, but included from the new constitution a new national government with a two-house general council, a principal chief, and a supreme court.

As in the other governments of the "Five Tribes," the Choctaws basic law was democratic with wide suffrage and lenient eligibility for holding office. The constitution provided sharp separation of legislative, executive and judicial functions. The Bill of Rights included guarantees of trial by jury, religious liberty and freedom of assembly.

The Choctaws in eastern Oklahoma were divided into the same districts they had in Mississippi. Each was governed by a chief elected every four years by the citizens of the district. The three chiefs met annually with members of the General Council (the legislative body) to make the laws and examine their relations with the United States. From 1837 to 1855, the Chickasaws merged and became a fourth district. After 1855, the area in the fourth district became the independent Chickasaw Nation.

Under the constitution, the Principal Chief was elected by the people for a two-year term. A constitutional provision disqualified him from serving more than two successive terms. The candidate for chief had to be a free, male citizen; 30 years-old; a lineal descendant of the Choctaw or Chickasaw race, and a resident of the nation for at least five years preceding his election. He had the power to enforce the laws, command the militia, convene special sessions of the General Council and fill all vacancies in elective offices by temporary appointments that remained in force until the next general election. In the event of his death, he was succeeded by the president of the senate, who handled the chief's function when the chief was absent or temporarily incapacitated.

According to custom, the Council entrusted the chief with immense discretionary power in the administration of the contingent fund, appointments often subject to the approval of the senate, representing the nation in lawsuits and in relations with the United States. Through his messages to the Council, he also exerted great power over lawmaking. Originally, he was paid an annual salary of $1,000. That increased in 1883 to $2,000.

After the Principal Chief had served his constitutional limit of two terms in succession, he was commonly elected to the Council where the prestige and experience he had acquired as chief made him a leading member. He usually sought election as Principal Chief for a third term as soon as the constitutional disability had expired.

The other executive officials of the Choctaw Nation — the Principal Chief's "cabinet" — were the national secretary, treasurer, auditor and attorney. The Principal Chief was often referred to as the governor. Strictly speaking, these national officers did not constitute a cabinet, for they were elected by the people for two-year terms on the years between the chieftain elections. The national officers were subject to removal by the council, and the chief's power of appointment for vacancies occurring in elective offices put them somewhat under his control.

The national secretary was entrusted with the seal and the tribe's public documents. The national treasurer had control of the disbursement of funds. The national attorney was expected to give legal advice to the Principal Chief and other officers of the government. The national auditor was originally intended to head the financial administration, and to present financial plans and advice to the General Council. The importance of the auditor's office declined until he became little more than an accountant.

After Removal, the first meeting of the Choctaw Tribal Council was held near Tuskahoma where a commodious log council house was erected in 1839. The first capitol of the Choctaw Nation was named Nanih Waiya in memory of a sacred mound back in Mississippi.

In 1833, the General Council made an appropriation for the erection of a substantial brick building, the Tuskahoma Capitol House located about two miles northeast of the site of the old Nanih Waiya Council House. This Choctaw Council House, and the 2,700 acres surrounding it, is the only Indian Council House still under the ownership of an Indian tribe.

Since 1884, the old Choctaw Council House near Tuskahoma has been the scene of many events knit into the very fibers of the Choctaw people. The last Council House near Tuskahoma is a symbol of their pride, their love for educating their children and desire for following an organized government for the general welfare of their nation.

EARLY DAY LIFE STYLES

Children: The children grew up in unrestrained freedom. Discipline was administered by the mothers to the girls, and the maternal uncle had control of the boys. Neither boys nor girls were allowed to carry burdens but were encouraged to run and play to make them agile. The boys roamed through the woods, shooting bows and arrows at birds and small animals. They wrestled and participated in feats of skill.

Birth: The Choctaws lived in a matriarchal society. The father had no control over his own children, who were under the supervision of their oldest maternal uncle. Chieftainship passed from uncle to nephew rather than from father to son.

When the girl was with child, during the last days before the baby was born, and for eight days thereafter if the baby was a girl, the man was to eat nothing but the evening meal.

Adoption was common and indicated by the simple process of allowing the adopted child to eat from the family bowl.

Naming: Choctaw children received their name from something connected with their early life or from animals. Later, the boys received a new name as a recognition of some special achievement or personal characteristic.

The Choctaws were reluctant to pronounce their own names. The wife was forbidden to speak the name of her husband; she referred to him by the name of her child, "Running Wolf's father."

Marriage: When a Choctaw man decided to marry a certin girl, he confided in his mother or if she was not living, his nearest female relative. She in turn talked with the girl's mother or her nearest living female relative. If the two women agreed, they visited the chiefs or heads of the two "ogla," or families, to get their consent for the union. As a man was not allowed to marry a girl who belonged to his ogla, often the women were obliged to make a long journey before seeing the two chiefs, whose villages were frequently a considerable distance apart.

After all necessary arrangements had been made a day was fixed for the marriage.

Religion: The religious traditions of the tribe were centered around the huge fortified mound of Nanih Waya, or "sloping hill." It was located on the northern frontier of the Choctaw settlement in the present county of Winston, Mississippi. It was probably designed to protect them against the Chickasaws.

The earliest description declared it to be a mound 40 to 50 feet high, and covered (at the base) about an acre. It was protected by a circular wall, 10 feet in height, and 30 to 40 feet in width, enclosing an area of about one square mile. Inside this enclosure, a lower mound was used as a burial place.

The fundamental belief in immortality was obvious in the burial customs, the most curious and the most distinctive of all Choctaw ceremonies.

When a member of the tribe died, the body was covered with skins and bark and placed on an elevated platform which was erected near his house for that purpose. Even if the death occurred far from home, the body was carefully brought back and placed near the house.

Beside the corpse were placed food and drink, a change of clothing, and favorite utensils and ornaments which would be needed by the spirit in its long journey to the other world. A dog was killed to provide the deceased with a companion, and after the introduction of horses, ponies were also sacrified so that the spirit might ride. For the first few days, a fire was kept constantly burning to furnish light and warmth for the journey.

The body remained upon the scaffold for a fixed period which varied from one month to six months according to local customs. The period of mourning depended upon the age of the deceased. For a child or young person, it was about three months, but for an older person, such as, one's mother or father, mourning lasted from six months to a year. During this time, the relatives returned to the foot of the platform to wail and mourn. In warm weather, the stench from the decomposing body became so intolerable that the women sometimes fainted while performing the ceremony.

When the body had remained upon the scaffold for the specified time, a bone picker was summoned, and all the relatives and friends were invited for the last rites. These undertakers were tattooed in a distinctive manner and allowed their fingernails to grow long to aid them in their work.

The mourners surrounded the scaffold wailing and weeping while the undertaker ascended the platform. With his long fingernails, he thoroughly cleaned the bones of the putrified flesh. The bones were then passed down to the waiting relatives. The skill was painted with vermilion, and the articles were carefully placed in a coffin constructed of bark and cane. The flesh was left on the scaffolding.

With much ceremonial wailing, the hamper of bones was borne to the village bone house, a structure built on poles and surrounded by a palisade. There it was placed in a row with other coffins. The mourners returned to the house, where all participated in a feast presided over by the bone-picker.

During the next three-day ceremony, the mourners cried or wailed three times a day: at sunrise, noon and sunset. While wailing, they wrapped blankets around their heads and sat or knelt upon the ground. During these three days, the friends of the mourners gathered and began dancing and feasting. At the expiration of the time, they ceased weeping and joined in the festivities which continued another day.

Once or twice a year, a mourning ceremony involving the entire settlement was held. The hampers of bones were all removed at this time, then returned at the close of the ceremony. When the charnel house became full, the bones were buried. Sometimes the earth was placed over it to form a mound, and sometimes the bones of several villages were placed in one heap and covered with soil.

Medicine: The Choctaws learned from trial and error which plants were helpful for curing illnesses and which plants the sick animals were eating. Remedies that worked were handed down to the next generation. Usually, one person knew more remedies than anyone else. The Choctaws would come to him for help, and he was thus given the title "Indian Doctor."

There were Medicine Men who served as official priests in the Choctaw Nation. Treating disease, supplying charms to the lovelorn and causing harm to enemies were part of the priest's duties.

The belief in witches and evil spirits protected the Medicine Man from the possible consequences of his failures and provided a reason for tragedy. Choctaw Medicine Men were allowed to put an incurably ill person out of his misery by strangulation.

Upon the death of a patient, the witch who caused the misery and death was named by the Medicine Man. Usually, the chosen victim was an older woman who lived alone and/or had few relatives or little position in the tribe. The relatives of the dead took revenge by shooting the proclaimed witch. Witchcraft was practiced by both men and women. It was never definitely known whether a person possessed the power to bewitch or when he was making use of it.

Individuals practicing witchcraft, according to Choctaw beliefs, could eliminate internal organs at night thus reducing their weight to so great an extent that they could fly at night to harm Indians they did not like. Several spirits no larger than a man's thumb accompanied the witch to the individual's house. The Witch would point toward the person indicating to the little spirits that they could touch the person and then do mischief about the place. The witch was able to pass through cracks and could easily reach places not accessible to a larger being. After directing the little spirits to remain behind and continue their work, the wizard would fly back to his village and again assume his original form.

When the Choctaw was wounded by a bullet or arrow, the medicine man first sucked the wound, then spat out the blood. He used root powder to dry and heal the wound and to prevent infection. No lint or compress was used in dressing the wound.

For toothaches, the Choctaws chewed the bark of the buttonbush. Bark of the prickly ash was placed in a cavity to stop the pain of a toothache.

Choctaws made use of steam cabinets into which were boiled all sorts of sweet-smelling herbs. Vapor filled with essence and salt of these herbs entered the patient's body through pores and through his nose. Strength was thus restored. This cured many malfunctions including the effects of overeating.

The flowering ash or "private tree" had bark with antiseptic quality. The bark was boiled in water and the extract was used to bathe wounds.

Miscellaneous remedies were numerous. Mullein leaves were also used a poultice for headaches. Pine pitch was mixed with grease and tallow to make a salve for treating wounds resulting from splinters and thorns. The inside bark of pine saplings made an effective medicine for diarrhea. Rabbit tobacco (called life everlasting by the whites) was made into an infusion and was drunk in cases of fever. It was also used as a tobacco substitute.

Jerusalem oak, or wormseed, was made into a kind of candy and fed to children to get rid of worms. Pink root was added to whiskey and used to "build up the system." It was weakened and sugar was added when it was given to children.

Equal parts of honey, butter, and juice of the green vines and leaves of the pole bean were steamed together very slowly until the mixture formed a soft salve. The salve was used to cure skin cancer. Persons using the cancer cure were to refrain from use of alcoholic beverages and fats.

Food and Cooking: At the time the Spanish encountered the Choctaws, these Indians were an agricultural people who cultivated corn, beans, squash, melons and pumpkins. They raised enough corn to trade with surrounding tribes. Baskets of cane or reeds and a crude form of pottery typified the Choctaws at this point. They killed game with weapons made of stone, bone or wood, such as, the primary weapons of spears and bows and arrows.

The Choctaws prepared a favorite dish, Tash-labona, by soaking corn for a short time or until the hull was loosened. It was then beat with a mortar until the hull had slipped off, leaving the grain of corn as whole as possible. Then they took the corn out and fanned it in a basket (ufko) to separate the hulls from the grain of corn. This basket or ufko was made of stripped cane. It was about three feet long and 18 inches wide. One half of this basket was flat, having no sides, but started from the center of the length. The sides gradually arose from a fraction of an inch to five inches, one end being five inches in height. The corn was fanned and the grains all went to the end with the sides while the hulls were blown off the flat end. After the hulls were all disposed of, the corn was put in a kettle with lots of water. Pieces of fresh pork were salted until it was thick.

With Ta-fula, the same process was followed as with Tash-labona, only the corn was beaten until the grains of corn were broken into three or four pieces. The hulls were then separated from the grains, followed by cooking, beans, wood ashes or in any other way. meat was not cooked with Ta-Fula. The women used plenty of water and boiled it down until there was a lot of juice.

Clothing: Men wore a yard-long buckskin breech cloth while women wrapped themselves in a skirt of similar material. Both wore moccasins and leggins. In winter, they wore robes of fur, feathers or bark. Ornaments were beads of nuts, seeds, bones, shells and colored stones.

Men wore their hair long enough to enable them to make two braids, one on each side of the head. In front, the hair was cut straight across above the eyebrow. Women allowed their hair to grow very long. Feathers were also used in their hair; the kind and size of the feather denoted rank or status of the person wearing it.

Both men and women painted their faces, especially when dressed for dancing. Blue, red, yellow and green were the colors primarily used. There were no special designs, and no combination of colors had any specific meaning. One of the favorite patterns was a yellow crescent outlined in blue which was painted on both cheeks. This design was painted on both men and women and represented a new moon in the dark-blue sky. Tattooing was practiced by both men and women but only to a very limited extent. In some cases, the shoulders and faces were tattooed, but no other part of the body was ever marked.

The Choctaw method of tattooing was most interesting. A needle was used to puncture the skin, and soot from a yellow-pine fire was rubbed over the surface. This soot was then wiped off and more soot was rubbed in to make certain that the punctures were filled. The soot gave a bluish tinge to the dots, and no other substance or color was ever employed.

Homes: Their early houses were much like the log cabin of the white pioneers. To construct them, they placed poles upright in the ground about 18 inches apart. They used strong vines to weave between the poles and join them together. Clay was mixed and daubed into the vine network to provide protection from the weather. Roofs were sloping and covered with bark, and a hole was left in each gable end to let out smoke from the fireplace where cooking was done.

Schools: From 1841-43, the General Council provided funds for the building and maintenance of three academies for boys and five for girls. The boarding schools were placed under the supervision of different mission boards — Presbyterian, Methodist and Baptist — which furnished the teachers and paid part of the expenses of the schools. The boys were taught manual labor and farming. The girls were taught housekeeping, laundering and sewing.

Arts and Crafts: The only colors used by Choctaws in making baskets were yellow, red and black. These, together with the natural cane, gave them four colors to combine in their work. They made their dye from roots and bark. The Choctaw people used a white clay for their pottery that was found under a superstratum of yellow clay and sand along the river banks. No sand or pulverized shell was used.

The clay was moistened and kneaded until the mass was uniformly damp. The object was then molded and allowed to dry. The decoration was added; the object was then burned in a bed of hot ashes and glowing coals. When thoroughly burned, it turned rather dark in color. When it was removed from the fire, the pot was immediately immersed in a bowl of grease which was absorbed by the clay. This caused the clay to turn dark and shiny. The clay was fashioned into clay pipes and pottery bowls.

The Choctaw believed that no person-except the one making the object should see it until it was removed from the fire. If another person chanced to look on an object while it was being made or before it was burned, the tribe believed it would crack as soon as it was placed near the fire.

The Choctaws had several uses for leather, and preparing the skins was a lengthy process. If a skin was to be tanned soft without hair, a hole was dug in the ground. The size of the hole was determined by the number of skins to be tanned. The walls and bottom of the hole were made smooth and water was poured in. The skins were put into the water and left overnight. After the skin had become sufficiently softened, it was taken from the water and spread over a beam. Then the hair was removed by a drawknife. (Stone or bone were formerly used as a knife.)

After the hair was removed, the skin was placed in a mortar (a hole in a log). Eggs and cornmeal mixed with water were poured over the skin, and the skin was then thoroughly beaten with a wooden pestle. The skin was wrung dry, and several holes were cut around the edge. Cords were tied through these holes, and the skin was stretched between two posts. The skin was scraped again until all particles of flesh were removed; then it was left to dry. To soften the skin, it was pulled back and forth over a rounded stake in the ground. This process of tanning left the skin soft and white.

If the hair was to be left on the skin, the skin was first softened with clear water. It was then spread over a beam and scraped to remove all flesh. The inside was thoroughly rubbed with eggs, cornmeal and water, being careful not to wet the fur. When it was dry, it was pulled back and forth over a stake so that it remained soft. The leather was then cut into straps for carrying baskets or narrow strips for the ball clubs and drum heads. The skins were taken from deer, cow, sheep, raccoon and goat.

Of necessity, Indians used materials that were readily available to them for their crafts. One of these materials was wood. In food preparation, a wooden mortar and pestle were used to crush sassafras leaves for soup, crush corn into meal or pound grains of rice to remove the chaff.

Wood was also made into handles for the bone, stone or metal scrapers used in tanning the leather.

The only musical instrument known to the Choctaw was the drum. It was made from a black gum tree and was 30 inches high and 15 inches in diameter and was less than two inches thick. The drum head consisted of untanned goat skin stretched over the open end while it was wet and pliable. Then it was passed around a loop one-half inch thick. Another loop was passed over the first.

The dugout, a form of boat transportation, was also made of wood. A large tree was chosen which would make a good boat.

The primitive blowgun was used in hunting squirrels, rabbits and various birds. It was about seven feet long and was made from a single piece of cane formed into a tube by perforation of the joints. The tube would then have a smooth bore of uniform diameter throughout. The darts were made either of small slender canes or pieces of hard, yellow pine sharpened at one end. The lower end was wrapped with a narrow band of cloth with a frayed edge. This expanded and filled the bore of the gun much better than feathers. Since this was a very tedious craft, very few Indians make blowguns now. The sticks were termed as a pair, and when one was broken, it was never replaced by an odd stick.

Festivities: The Choctaws had favorite games and dances used frequently during powwows and ceremonies. Dances imitated the eagle, deer, buffalo, alligator, bison, bear, turkey and snakes. Masks were worn representing the animal being portrayed.

In the Alligator Dance, some of the Choctaw took the head of the alligator, others represented things that alligator might eat, and the grotesque antics of the animal were the dance.

The Dance of the Young People is now obsolete. However, the Small Corn Dance and War Dance are still performed.

The dances started in the afternoon. The performers dressed in their best costumes. They used about 40 metal bells as big as a fish for a belt. Besides the big bells, they wore smaller bells all over themselves. They enjoyed the loud noise and some even carried rattles, pistols or a war club.

The drummer stretched a deer skin over an earther pot or kettle and beat it with one stick while the performers danced around him. The Choctaw songs had only five or six words, which were repeated over and over. They danced until they fell asleep.

Among the most popular Choctaw dances were the Tick Dance, the Takeaway Dance, the Drum Dance and the Snake Dance. The Tick Dance was a slow dance dedicated to the detested, lowly parasite. The Takeaway Dance portrayed partners being split when a boy takes the girl dancing with another boy. In the highly symbolic Corn Dance, girls formed one line and boys, another. Traditionally, the dance culminated in the serving of a dish called Pashofa to the dancers. The dish was composed of cracked corn and pork cooked together in an iron pot over an open fire for many hours.

The Duck Dance honored the bird that contributed much to the everyday living of the Indian. The fast Drum Dance began with a single line. Partners were then formed from within the group. A winding line of dancers in the Snake Dance honored the reptile as a friend of the Indian.

The Tick Dance was begun by the dancers locking arms and forming straight lines. First they moved forward two or three steps, then backward, but they gradually advanced. When they took the forward step they stamped with the right foot as if crushing ticks on the ground. At the same time, they looked down, supposedly at the doomed insects.

In the Dance Go-and-come, everyone locked arms, and the line moved sideways, first in one direction, then in the opposite but never backward or forward. If there were too many dancers for a single line, additional lines were formed. Everyone in the group sang the song for this particular dance.

The Snake Dance was quite popular among the Choctaw. The dancers formed a single line, either grasping hands or holding on the shoulder of the dancer immediately in front. First came the men, then the women, and lastly the boys and girls. The first man in the line was naturally the leader; he moved along in a serpentine course, all dancers followed closely behind. Gradually, he led the dancers around and around until finally the line became coiled, resembling a snake. Soon the coil became so close it was impossible to move. The participants then released their hold on one another and ceased dancing.

Games consisted of athletic contests of skill, such as wrestling, bow and arrow shoots, and the Choctaw ball game, a favorite sport often played by teams representing the towns or districts. This game could be called the national sport of the Choctaws, and it is still sometimes played by groups at ceremonials or festivals.

One of the oldest Choctaw games is Nake'lomi. The 12 players knelt or sat on the ground in two rows, or "sides", facing each other with six players in each row. Seven hats were placed on the ground in a line between the two rows of players. The player who started the game was always at one end of his row. He held a small stone or shot in one hand, and with his other hand, he lifted the hats in order, placing the small stone or shot under one of the hats. During the entire performance, he sang a particular song. After the stone or shot had been placed, the player opposite him guessed under which hat it laid. If he did not succeed in three guesses, the leader removed the object and again hid under the same or another hat. Then the second player on the opposite side had three guesses. If a player guessed under which hat the object was hidden, he in turn became the leader.

Tolik, another popular game, used two stakes, each about 10 feet high and only a few inches in diameter, and a ball. The players were divided into two equal groups or sides, which were designated as "A" and "B." The two stakes served as goals which were placed about 200 feet apart. One third of "A" players were on the "B" side of the field, and one third of the "B" players were near their opponents' goal. One player belonging to each side remained in the middle of the field. The ball was put in play by being thrown or held while the player endeavored to reach his opponents' goal. To score a point, a player was required to touch the goal post with the ball, or if the ball was thrown and hit the post, the play likewise counted. The first side to score a chosen number of points won the game.

Of all of their community activities, the Choctaw entered the most enthusiastically into their native ball game, or Ishtaboli. The ball was made of deer skin and was handled by means of tivo kapucka, or hickory sticks about three feet long. One end of the stick was trimmed flat and bent back into an oblong loop across which a web of raccoon skin thongs was laced to form a sort of cup.

Two goals were erected at a distance of about 200 or 300 yards from each other. Each pole consisted of two halves of a split log planted in the ground about six feet apart. The split side faced the playing field, and it was held in position by a traverse pole.

The players scored points by scooping up the ball with the kapucka, and tossing it against their own goal post. The score required to win was sometimes fixed as high as 100 points. Games were matched against neighboring settlements or even neighboring tribes. Two men were sometimes selected as champions and given the privilege of choosing the players alternately throughout the tribe. Almost any number of players could participate, and almost any means of stopping an opponent was legitimate.

The women took care of the bets on the Ishtaboli and they encouraged their men by dancing. The night before the game was played, the Ball Play Dance was performed. The medicine men of the opposing sides pitted their magic charms against each other. This went on all night. Serious injury and death sometimes resulted from this game.

The women participated in a similar game played with a larger ball which was caught and carried with the hand.

Another game, Ulth Chuppih or Alhchahpi, was played regularly. Each opponent was provided with a pole. A small rounded stone was rolled down a clay alley. One opponent tried to strike the rolling stone of the other opponent, while the other tried to hit the opponents in an effort to protect his stone.

Any number of players could play the Corn Game at the same time, but usually there were only two. Each player needed five to eight kernels of corn, blackened on one side. Holding all the grains in one hand, the players tossed them on the ground, each player having three throws. The winner made the greatest number of points in the aggregate. Each "black" kernel counted one point; all "white" kernels counted either five or seven points, according to the number of kernels used.

Another common way to enjoy leisure time was playing marble games. Bets consisted of anything available from pocket knives, to ponies and saddles. Five marbles were placed in a square, one marble at each corner and one in the center. Each player shot in turn from about 20 to 25 paces from the square. The one who knocked all the marbles out of the square, or who knocked out the center marble was the winner.

During the hot months of the year, a favorite pastime of the boys and men was trying to swim a wide stream to a certain point on the opposite bank, blindfolded. The first man to reach the goal was declared the winner.

Another amusement involving boys and young men was rolling down hills while wrapped and tied in blankets or skins. The first one to reach a certain line was the winner.

The Choctaws also enjoyed swimming. One game, called the Alligator, was begun by everyone starting to undress at the same time. The one who undressed last and jumped in the water was to begin the game. If anyone was caught with any part of their body above water, he was called chicken and was put out of the game. If caught underwater, the trapped boy could not struggle but had to stay under water as long as possible until one of the other players had to go up for air. No one under 18 was allowed to participate in the game, and the ability to swim was a mandatory requirement.

Government: Punishment for breaking the law included fines, whipping and death. No jails were built in early years for Choctaws, and their use was never common. It was a matter of honor for one who was accused of breaking the law to appear for trial and to suffer such punishment as the courts might decree. If a Choctaw man was charged with a crime and failed to come to court, he was stigmatized as a coward. If a sentence of death was pronounced by the court, the Choctaw was allowed to go free for a period of time. As a matter of honor, he would appear at the appointed hour to suffer the penalty of death by the shot of a rifle.

Murder was the worst crime recognized by the Choctaws, and the life of the murderer was invariably claimed by the friends or relatives of the victim. It is said that murderers seldom attempted to escape, holding it a duty to their families to receive the punishment of death. To attempt to escape was regarded as a cowardly act, reflecting on every member of the family. If, however, a murderer did succeed in escaping, another member of the family usually was required to die in his stead.

MYTHS AND LEGENDS

Legend of Creation

A Superior Being, in the appearance of a red man, came down from above and landed near the center of the Choctaw Nation. He threw up a large mound or hill, called in their language Nanih Waya which means "stooping or sloping hill." When this was done, he caused the red people to come out of it, and when he supposed that a sufficient number had come out, he stamped on the ground with his foot. When this signal of his power was given, some of the Indians were partly formed, others were just raising their heads above the mud, emerging into light, and struggling into life. The red people being thus formed from the earth were seated on the area of the hill. Their Creator told them that they should live forever. But they did not understand him. They asked him what he had said, and he took away the promise of immortality he had given them and told them they would become subject to death.

When the Creator had formed the red people from the ground and fitted the earth for their residence, he told them the earth would bring forth spontaneously the chestnut, hickory nut and acorn for their subsistence. Accordingly, the Choctaws in ancient times lived principally upon these products of the earth. They supposed that it was not until sometime after they had become a people that the corn which now forms a considerable part of their food was discovered by means of a crow.

How Corn Came To The Choctaws

One year a great drought came and soon there was no game for the people to eat. The Choctaw people were faced with starvation.

Two young men who were leaders of their people determined that they would go out and search for food. They made a holy vow that they would find food for their people or die in the attempt.

"Perhaps we have unknowingly done evil and offended the Great Spirit," they said. "If we are unable to find food, perhaps we can give our sins, and the Great Spirit will take away his displeasure and give our people life again."

Wearily, they made a bed on the floor of the forest and they lay down to sleep, each sure in his own mind tht he would not awaken.

While they slept, both of the young men had the same dream. Each of them dreamed that he saw a black bird flying overhead, and shot it with his arrow. He cleaned the bird, built a fire, then roasted it. In the dream, both men could smell the sweet fragrance of the roasting fowl, and nothing ever smelled so good.

Just as he was about to eat the bird, he heard a moaning cry. He looked about and, in the path of the moon, he saw a woman who cried out, "Help me! I will die unless you give me some food."

Without stopping to consider his own hunger, each young man gave the dream woman his own roasted bird and watched as she devoured it. As she ate, a great change came over her. She became young and beautiful. Her hair was long and golden like the sun. Her eyes were as blue as summer skies. Her gown swirled in green folds around her body, and she wore a string of pearls that reached almost to the ground. She held out her hand to the young man and said, "You have saved my life, and I shall reward you. Meet me here a year from this time." With no further word, she vanished in the moon's path.

Each young man awoke the next morning feeling young and whole again and ready to tell the other what he had dreamed. Imagine their surprise when one started to tell the other, only to have him interrupt and say, "I know, my brother, for I dreamed the same thing." Surely this was no ordinary dream, but a vision sent from the Great Spirit, they concluded.

They knew that things had changed for the better when they started back to camp and discovered enough deer to take care of their starving people.

The year passed, and the young men kept the words of the dream woman in their hearts. They kept the time with bundles of sticks, throwing away a stick each day until they knew that the time was coming when they were to keep their meeting with the beautiful woman of their dreams.

When the time came, they hurried to the spot where they had camped a year before, but no one was there. "It was only a dream after all," they told each other sadly. Then, as they looked toward the path of the moon, they saw a plant they had never seen before. It was tall and green with something which they supposed to be fruit growing from it. Long, golden, silky threads came from the fruit which reminded them of the golden hair of the woman just as the large green leaves reminded them of her gown. They plucked the fruit and pulled aside the golden silk to see that there were many rows of grain like her pearls.

"The dream woman has sent us a gift to remind us of her," one said, "This is toncha, or corn," the other said, "and truly it is a gift of the Great Spirit."

The young men roasted the ear of corn and found it was very good. They tried many ways of preparing the corn, and it was delicious every time. "Never again will we be dependent on animals for food. We can grow the toncha, and it will sustain us," they said.

They resolved that in the future when the corn was in the roasting ear stage each year, they would hold the Green Corn Dance to honor the woman of their dreams who had brought them the gift of corn.

The Hunter Who Became A Deer

One night a hunter killed a doe, and soon afterward fell asleep near the carcass. The next morning, just at sunrise, the hunter was surprised and startled to see the doe raise her head and speak, asking him to go with her to her home. At first, he was so surprised that he did not know what to reply, so the doe again asked him whether he would go. Then the hunter said that he would go with her, although he had no idea where she would lead him.

So they started, and the doe led the hunter through forests and over high mountains until at last they reached a large hole under a rock which they entered. Here, the hunter was led before the king of all the deer. He was an immense buck with huge antlers and a large black spot on his back. Soon the hunter became drowsy and finally he fell asleep.

Now, all around the cave were piles of deer's feet, antlers, and skin. While the hunter was asleep, the deer endeavored to fit deer feet to his hands and feet. After several unsuccessful attempts, the fourth set proved to be just the right size and was fastened securely on the hunter's hands and feet. Then a skin was found that covered him properly, and finally antlers were fitted to his head. The hunter had become a deer and he walked on four feet just like a deer.

Many days passed. The hunter's mother and all his friends thought he had been killed. One day when they were in the forest, they found his bow and arrows hanging on a branch of the same tree beneath which he had slept beside the body of the doe. All his friends and relatives gathered around the spot and began singing. Suddenly they saw a herd of deer bounding toward them through the forest. The deer circled around the singers. One large buck approached closer than the others, and the singers, rushing forward, caught it. To the great astonishment of all, it spoke. They recognized the voice as that of the lost hunter.

Greatly distressed, the hunter's mother begged her campanions to remove from her son the deer skin, antlers and feet, but they told her he would certainly die if they did so. She insisted however, saying she would rather bury her son than have him remain a deer. So her friends began tearing away the skin which already had grown to the hunter's body, and as they continued their efforts to remove it, the blood began to flow. Finally the hunter died. His body was taken back to the village, and he was buried with the ceremony of a great dance.

BIOGRAPHIES

People of Choctaw descent have distinguished themselves in politics, government, art, athletics, military and many other fields.

The short biographies listed here are but a small example of those Choctaws who have contributed much to the past, to today and to the future.

The biographies are not presented as an indepth study of each person, but briefly presented so more investigations may be done by the reader about persons listed here and other Choctaws as well.

Carl Albert

Carl Albert, member of the U.S. House of Representatives for 30 years, retired in January, 1977 as Speaker of the House.

William Stigler

William Stigler, a former Oklahoma State Senator, was a member of the U.S. House of Representatives.

Johnny Bench

Johnny Bench plays baseball for a major league team, the Cincinnati Reds. He has been awarded the Player of the Year Award.

C. Terry Saul

C. Terry Saul was an illustrator for Phillips Petroleum Oil Company.

Muriel Wright

Muriel Hazel Wright was an outstanding Indian author.

Allen Wright

Allen Wright, Choctaw chief 1866-1970, suggested the name "Oklahoma" for Indian Territory. "Okla" is Choctaw for "people" and "homa" means "red." A bronze of Wright has been hung in the Oklahoma capitol at Oklahoma City. He is also in the National Hall of Fame of Famous American Indians in Anadarko, Oklahoma.

Harry J. W. Belvin

Harry Belvin taught public school students for 15 years. County School Superintendent of Bryan County, Belvin was appointed Principal Chief of the Choctaw Nation, a position he held longer than any other chief. He also served in the Oklahoma State Legislature for 10 years.

He was named Outstanding American Indian Citizen in 1959 at the Anadarko Indian Exposition. In 1957, Chief Belvin was presented an award as the Outstanding Indian of Oklahoma by the Tulsa Indian Democratic Club.

Jackson McCurtain

Jackson McCurtain served as captain of the First Regiment of Choctaw-Chickasaw Mounted Rifles, Principal Chief of the Choctaw Nation and senator from Apukshunnubbee District.

Edmund McCurtain

Edmund McCurtain was second lieutenant in the First Regiment of Mounted Rifles, county judge of Sans Bois County, school trustee for the Moshulatubbe District, superintendent of schools for the Choctaw Nation, and Principal Chief of the Choctaw Nation in 1884.

Israel Taylor

Choctaw dancing teacher Israel Taylor is not a traditional dancing master by any stretch of the imagination. Still, he has achieved a certain fame in Oklahoma. Surrounded by a cluster of young dancers, Israel has become familiar sight at festivals, powwows and local programs around his home town of Ardmore. He uses a rawhide-cornered drum, the only musical accompaniment aside from his singing.

To perpetuate tribal tradition, Israel and his young dancers demonstrate the steps and sounds that make up the symbolic dances of his Choctaw tribe. Israel Taylor strives to nurture the seed of tribal pride in young minds hoping that they will carry on the once dormant tradition.

An old man told Israel, "Don't lose the word (the Choctaw language). God gave it to us. If you lose it, what are you going to do when judgment day comes and Jesus speaks to you in the word he gave you? Jesus gave you this word. Don't lose it."

In the dance demonstrations, Israel narrates a little descriptive dance history. For example, he tells his audience that the stomp dance occurred when the medicine man notified the Indians of a picnic in the spring. The picnic lasts three or four days and includes stick ball contests and all night stomp dancing.

Artise Mose and his wife, Emma Mose, assist Israel in teaching the dances.

For some of the dances, the young performers are allowed to wear bells and encouraged to do Choctaw chants. Second only to his fear of losing the Choctaw language is Israel's fear that the chants will be forgotten.

The chants have not been recorded on paper, and he hopes to find some Choctaw person who can hear the words as he chants them and then set them down to music in both English and Choctaw. He has taught the chants to others, and he calls his method "he catch it by my song." But this is not sufficient, he thinks, for a lasting record.

AUTOBIOGRAPHY

Of Clark David Gardner

Born and raised in Boswell, Oklahoma, 1940

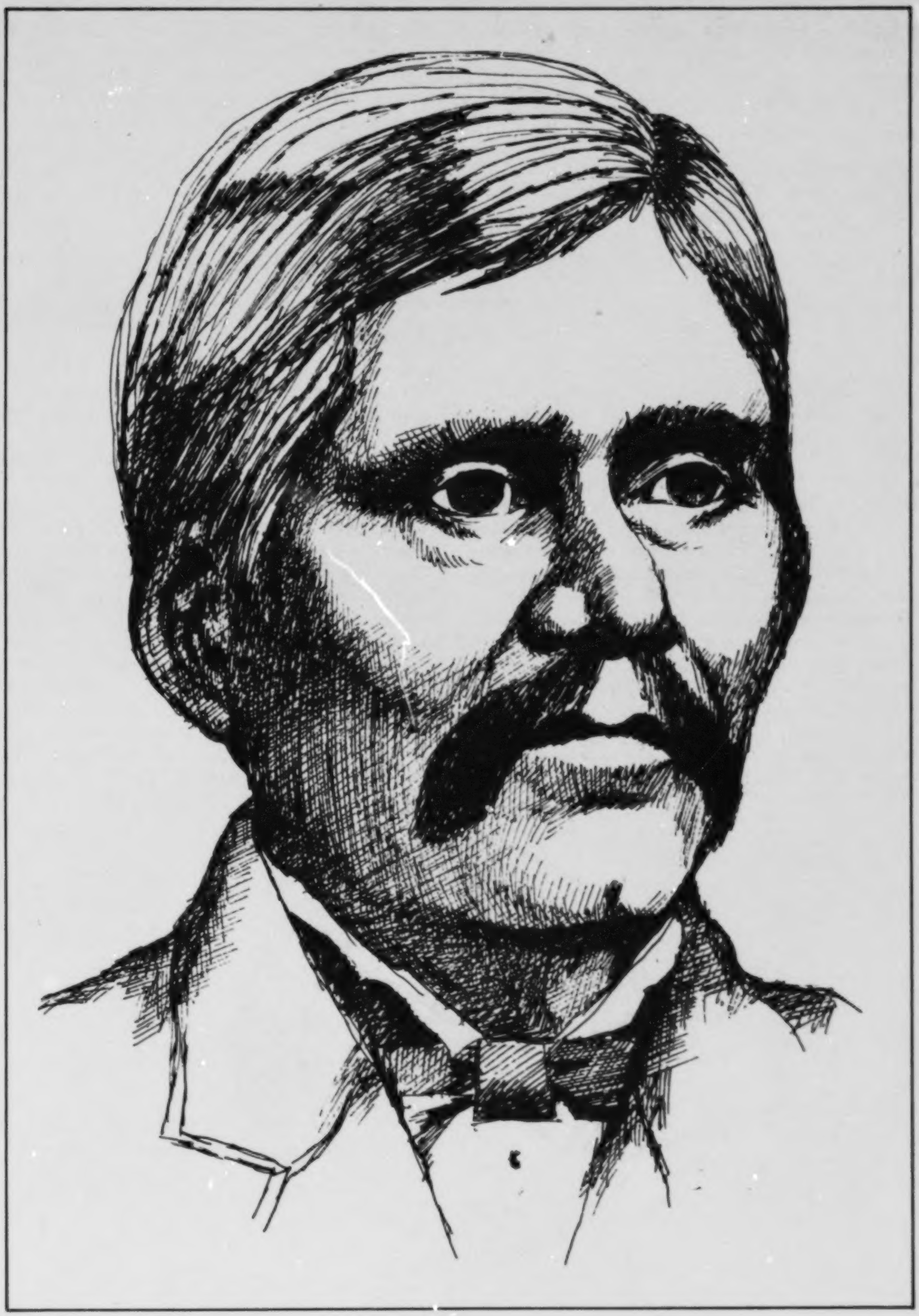
Educational Background: Grade School, Oak Ridge Community School - Boswell; High School, Sulphur Public Schools, 1956; Murray State College, Tishomingo; East Central State University, BS in Education, 1965; Northern University, Flagstaff, Arizona; Southwestern State University, Weatherford, Oklahoma. MS Education in 1969, Post graduate University of Oklahoma Educational Administrative Certificates.

Employment: Woodland Community Schools, Davis, Oklahoma, classroom teacher and athletic coach; Oklahoma State Board of Education, Indian Education Division; Southwestern State College, Federal Programs' Administrator and Director of Upward Bound; University of Oklahoma, Federal Programs Administrator and Director of Upward Bound; U.S. Department of Commerce, Special Assistance to the Federal Co-Chairman of the Ozark Regional Commission — Presidential Appointment.

Veteran of U. S. Navy, played football for Special Services Football team, Computer Programmer for U. S. Navy.

Civic Organizations: Jaycees, Cubmaster Boy Scouts Pack 315, Nominated by U. S. Jaycees for Outstanding Young Men of America Award, Five Civilized Tribes Foundation, Inter-Tribal Council Member, Eastern Oklahoma Health Advisory Board of Directors of Five Civilized Tribes Foundation, Muskogee, Oklahoma, member of Board of Directors of State Vocational and Technical Schools of Oklahoma.

Presently serving as Chief of the Choctaw Nation of Oklahoma with headquarters located in the OPC Building in Durant, Oklahoma.



Grade Level: (5-8) (Lesson 1-10)
Length of Unit: (2-3 weeks)
Developed by: Betty Maddux, Sue Dickinson, Ray Tobey,
Mickey Montane, Pat Moore

Lesson One: Choctaw Alphabet and Language

OBJECTIVES:

The students will:

- Become familiar with the Choctaw language and picture writing.
- Compare the English alphabet with the Choctaw.

SUGGESTED ACTIVITIES:

The students may:

- Invite a resource person to speak Choctaw. (Students should learn numbers, days of the week and month, and colors.)
- Compare the English alphabet and the Choctaw alphabet.
- Develop a crossword puzzle using Choctaw words.
- Draw a story using picture writing.

Lesson Two: Family Life

OBJECTIVES:

The students will:

- Know Choctaw clothing.
- Learn how they used painting and tattooing.
- Sample Choctaw food.
- Gain knowledge of hunting.

SUGGESTED ACTIVITIES:

The students may:

- Collect pictures of Choctaw Indians for a class scrapbook.
- Ask an Indian resource person to prepare a Choctaw dish for sampling. Interview the resource person about preparation of fresh and dried food.
- Collect samples of dried crops for a bulletin board.
- Take a field trip to the museum at Tuskahoma, Oklahoma.
- Use ice cream sticks to form a skeleton body. Dress the "body" as Indian men and women using construction paper and crayons.
- Ask an Indian resource person to demonstrate a talk on tatooing.
- Make a mural of animals that were nature signals.
- Ask an Indian resource person to explain nature signals.
- Act out a hunting party stalking then killing an animal.
- Ask an indian resource person to talk about the uses of dead buffalo.
- Write a one-page report on a day in the life of a Choctaw boy or girl.
- Invite Indian resource people to stage a show-and-tell event on Choctaw costumes.
- Ask an Indian resource person to dance in costume then teach the students a basic step.

Lesson Three: Art, Crafts and Music

OBJECTIVES:

The students will:

- Discover the use of the Choctaw tools and utensils.
- Learn techniques of style and media that are unique in Choctaw art work.
- Use available materials to make a craft object.
- Be introduced to Choctaw music.

VOCABULARY:

- Mortars & Pestles
- Scrapers
- Tanning
- Beadwork
- Tools
- Utensils
- Replica
- Instrument

SUGGESTED ACTIVITIES:

The students may:

- Interview an Indian resource person about typical Choctaw beadwork designs.
- Make necklaces using a leather strip. Make clay beads and paint them; then string them on leather strips.
- Graph their own original beadwork designs.
- Ask a local Indian artist to demonstrate art styles and media.
- Take a field trip with an Indian resource person to look for red oak and black gum bark, and yellow dock root. Under the Indian resource's guidance, make the dye in the classroom.
- Learn to use a potter's wheel.
- Make clay objects (perhaps animals and people for a replica of a Choctaw Village)
- Watch the film: "Story of the Peace Pipe: Ceremonial Pipes." Design original pipe symbols for decoration.
- Use dried corn leaves or stalks, plastic strips or construction paper to make baskets.
- Discuss pictures of fans, dolls, baskets, mortars, spoons, pipes and drums. Draw their own pictures or color outline drawings of the fans, baskets, mortars, spoons pipes and drums.
- Make a mural of different art items.
- Learn to sing or play music for a short song (i.e., "Are You Sleeping?" from an

Indian resource person or a tape.

- Make music instruments (i.e., drums from a can covered with vinyl).

Lesson Four: Customs

OBJECTIVES:

The students will:

- Understand why Indians are stereotyped by people who do not understand the Indians' customs.

VOCABULARY:

- Customs
- Stereotype

SUGGESTED ACTIVITIES:

The students may:

- Discuss marriage customs with local Choctaws.
- Write a report comparing past and present marriage customs.
- Have a prominent Choctaw discuss the structure of the Choctaw tribe.

Lesson Five: Games

OBJECTIVES:

The students will:

- Learn how to play Choctaw games.

SUGGESTED ACTIVITIES:

The students may:

- Interview Indian resource people on games and their purpose. Divide into committees. Each committee will discuss one game. They will learn to play it then present it to the class.
- Plan an Indian Olympics event for the whole school.

Lesson Six: Math

OBJECTIVES:

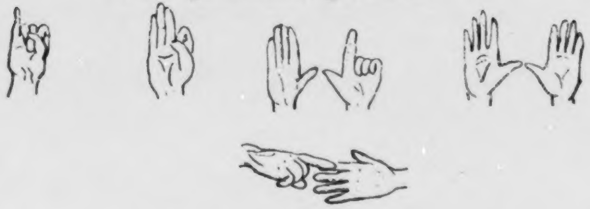
The students will:

- Demonstrate Choctaw hand counting.

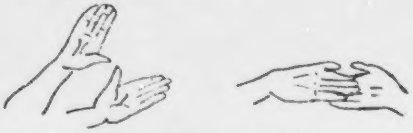
SUGGESTED ACTIVITIES:

The students may:

- Show how the Choctaws used their hands to count. To hand count, the Choctaw would raise the little finger of the right hand to indicate the number one. Counting from right to left, the raised little finger and ring finger of the right hand were two; the addition of the middle finger was three, etc. Six is indicated by touching the tips of the thumbs together while keeping the fingers of the right hand raised. For 10, the hands are open, palms out and thumbs touching. The left little finger is 50. For counting 60 to 100, the hands are reversed, and the left index finger is drawn along each of the fingers of the right hand.



To count in hundreds, sign 10 and swing the hands downward in an arc to the left. Each swing of the arc from right to left or left to right indicates an additional 100. Normally the Indians do not count high figures of more than several hundreds. Instead they would say, "The buffalo were as the blades of grass on the prairie." Many hundreds may also be indicated, however, by signing 100, then holding the open left hand across the chest, palm in, and stroking it from wrist to tips of fingers with the right hand. Each stroke of the right hand represents an additional 100.



Lesson Seven: Indian Doctor

OBJECTIVES:

The students will:

- Know illnesses brought by the early white man's invasions.
- Increase their understanding of the Indian doctor's role.
- Know plants and how they are used in remedies. (Stress that plants can be poisonous without proper knowledge.)

VOCABULARY:

- Remedy
- Herb
- Preparation
- Medicine Man
- Medicine
- Origin
- Sample
- Indian Doctor

SUGGESTED ACTIVITIES:

The students may:

- Compare Indian medicines with "white man's" medicines on a chart.
- Tell children to ask parents about Indian remedies. Write them down and bring them to school.
- Compile a list of remedies. Alphabetize according to the plant used, then make a cross reference alphabetizing according to illness. Try to refer to the original Choctaw name for the remedy.

- Ask Choctaw adults to verify whether the remedies are Choctaw in origin and what the role of the Indian Doctor is. Determine what the difference is between an Indian Doctor or a Medicine Man.
- Find samples of plants used for remedies.
- Name the plant in Choctaw, English and the scientific name.
- Compile a notebook of dried plants used by the Indian Doctor.
- Invite a pharmacist to compare Indian remedies and white man's remedies. **Example:** Aspirin (salicyclic acid). Salix means "willow" in Latin. Indians boiled willow bark in water and took it as a tea for relief of headache, fever, and aches and pains. Nearly a century after the white man learned the Indian remedy, aspirin was put on the market.

  Cough syrup at the drug store contains alcohol and a flavoring. Many home remedies recommend whiskey (alcohol) and honey (flavoring) for a cough. Both contain grain alcohol. Rubbing alcohol is poison if taken internally. The Indian medicine may form alcohol as it is boiled.
- Prepare sassafras tea and sample it in class.

Lesson Eight: History

OBJECTIVES:

The students will:

- Gain an awareness of the history of the Choctaw.

SUGGESTED ACTIVITIES:

The students may:

- Make a mural about the Trail of Tears.
- Ask an Indian resource person to describe the Removal.
- Trace the trail of the first Europeans under DeSoto.
- Compare the 1860 Choctaw Bill of Rights with the white man's Bill of Rights.
- Divide Choctaw land west of Arkansas into three districts using a map of Oklahoma.
- Stage a debate about the value of making treaties. The theme of the debate can be found in this paragraph from the Treaty of 1786.

  ***"The hatchet shall be forever buried,** and the peace given by the United States of America, and friendship reestablished between the said states on the one part, and all the Choctaw Nation on the other part, shall be universal; and the contracting parties shall use their utmost endeavors to maintain the peace given as aforesaid, and friendship re-established."*

Lesson Nine: Myths and Legends

OBJECTIVES:

The students will:

- Learn Choctaw beliefs concerning sun, thunder and lightning.
- Recite some of the legends peculiar to the Choctaw heritage.
- Distinguish between fact and fantasy.
- Understand the purpose of legends.

VOCABULARY:

- Legend
- Conveyed
- Value
- Belief

SUGGESTED ACTIVITIES:

The students may:

- Ask resource persons to tell a legend and to explain purpose of legend.
- Analyze real and imaginary aspects of the legend and write a report.
- Write a paper on the emotions and personal qualities of the characters in one legend.
- Analyze the values conveyed by the legend.
- Write a legend about why some dogs have curly hair, etc.
- Recite a legend. (Naturally, the children will leave out certain points which will demonstrate the difficulty of passing history by word of mouth.)
- Choose a favorite Choctaw myth or legend and draw a mural or picture of it.
- Draw a favorite mythical character.
- Dramatize myths and legends.

Lesson Ten: Famous Choctaws

OBJECTIVES:

The students will:

- Express in an oral presentation the names of five famous Choctaw people and what they did.

  Sing a simple song.

  Participate in an Indian dance.

SUGGESTED ACTIVITIES:

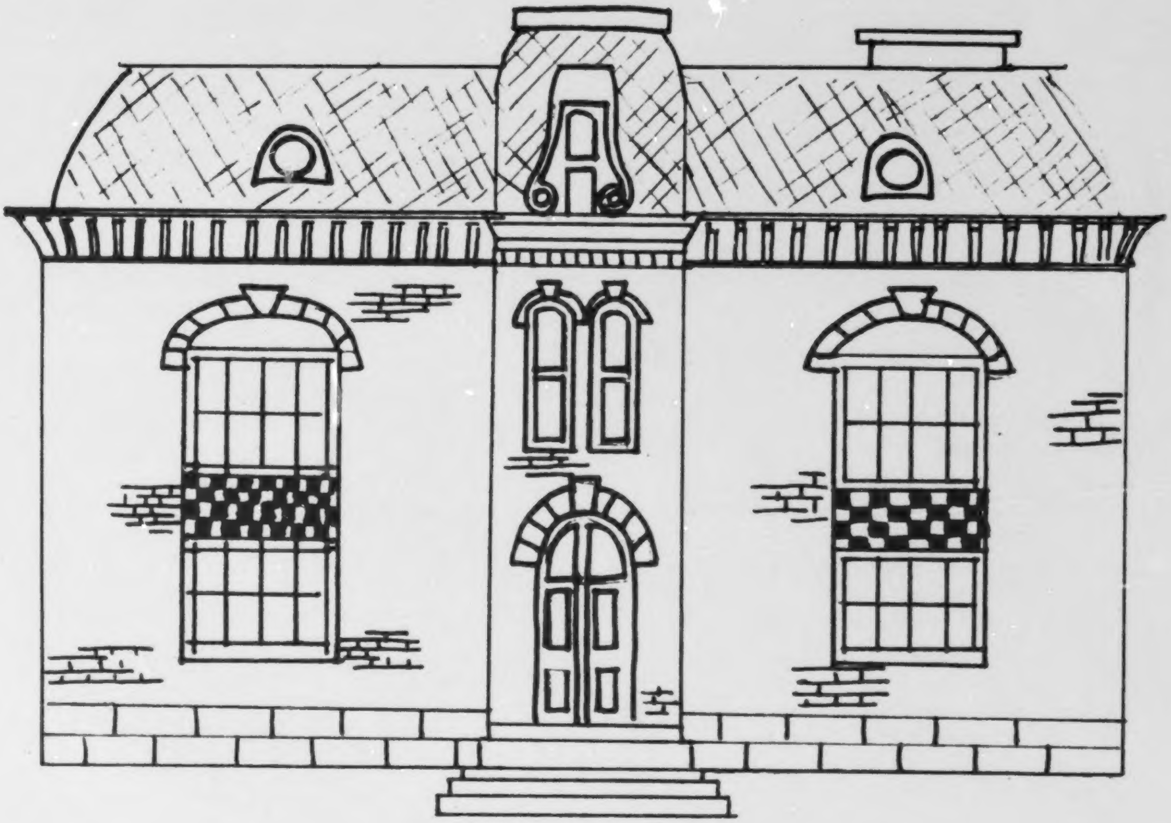
The students may:

- List the qualities of greatness of world famous people.
- Write a paper about personal qualities of a famous Choctaw.
- Compare the accomplishments of the famous Choctaw and other famous Americans.

- Students may draw and color the Choctaw Seal or color a prepared copy of the seal.
- Contact Choctaw Nation, Durant, OK., and ask for interview of the Chief, Director of Education, etc.
- Assign research reports on each of the three great Choctaw Chiefs symbolized by the arrows on the Choctaw Seal.
- Color or paint pictures of famous Choctaws.

CAPITOL OF CHOCTAW NATION AT TUSKAHOMA — 1883

Built by H. T. Jackson of native brick and sandstone at a cost of $30,000. The Choctaw's first legislative hall west of the Mississippi, "Nanih Waiya" was a log house "from out to out 45' x 25', two rooms with fireplaces, built in 1838. At the same time, Wm. Armstrong asked for bids on three chiefs' houses and 310 looms and 720 wheels for spinning cotton. Capitol burned down in 1849. The Armstrong Academy buildings were used from 1863. The Tuskahoma Capitol is now used as a tribal museum.



CAPITOL OF CHOCTAW NATION AT TUSKAHOMA 1833

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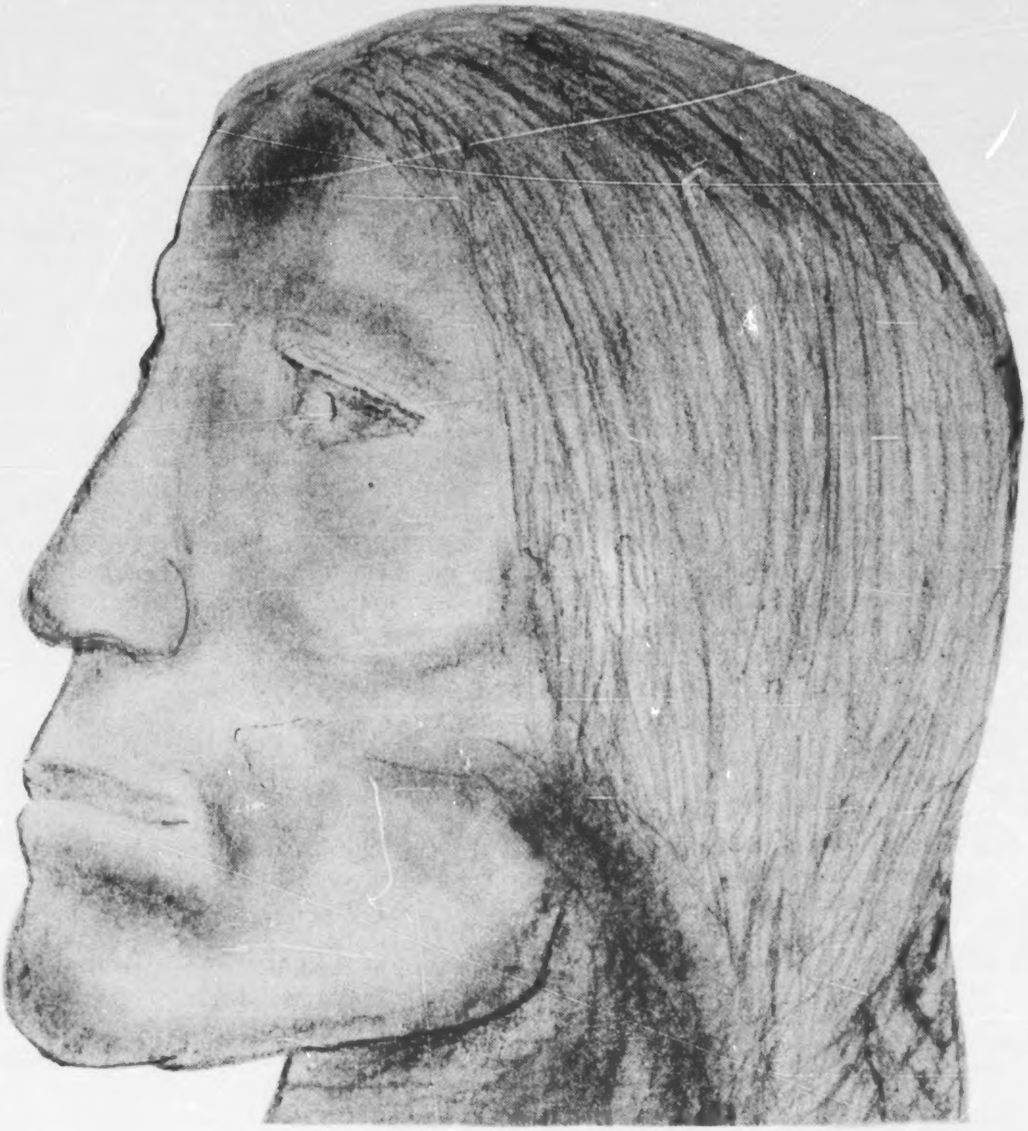
SHAWNEE PUBLIC SCHOOL

1976 — 1977



Artist:
Devon Kisor

INTRODUCTION — SECTION 3
Sac Fox, Kickapoo, Pottawatomie
Prepared by Shawnee Public School

The materials presented in this section are individual units developed by four different teachers for elementary and secondary level.

The Social Science unit on cultural diversity could be adapted to all grade levels, but is specifically aimed at the 7th grade level. The unit could be from 4-6 weeks. Much of the unit involves the direct participation of students, interviewing, researching and making presentation back to the class as they learn about each area. Students will look at things such as; stereotypes, barriers of prejudice and misunderstandings between Indian and non-Indians, qualities which unite all cultures into a common family and even though all tribes have their own unique customs and traditions, they share a common bond of "Indianness". Emphasis is on the Pottawatomie and Sac Fox, but a teacher could take the basic outline and apply it to the local tribes/tribe in your area. The teacher acts as a resource facilitator and instructor. It is an exciting unit designed to involve students.

The Humanities unit presented is aimed at the 8th grade and could be from (6-9 weeks). This unit also directly involves all students. The purpose of this unit is to give back information on the American Indian and then compare three areas, life style, arts, crafts and music and relate these to the American Indian. One could take Oklahoma tribes and relate their uniqueness to each of these areas.

Each area involved used many Indian resource persons. For example, in the life styles, Indian resource persons were invited to the school to teach students about certain foods, classes were set up in shawl making,etc. In the arts and crafts area, Indian resource persons came to the class and taught various forms of art, beaded work and designs. In the music area, a mini pow-wow was held throughout the school day, where local Indian persons and singers came to a centralized area, sang various Indian songs and danced. Classes in the school were invited to come to the powwow by class periods and participate in the activity. Total school involvement was accomplished in this way. Also an art exhibit was held at the end of the unit where many of the paintings, drawings, beaded work and shawls were displayed at this time. The total unit was very successful in accomplishing awareness and appreciation.

The economic unit was designed for the 5th grade. Again total class involvement made this unit successful. One should visit the classroom and see the two story reading section this class built from profits they made from the economic unit they designed. It's exciting to see how truly students are creative thinkers and organizers if allowed to be.

The Language Art Unit was designed for 5th graders to be from (2-3 weeks). This material is presented to give the student an idea of what a legend is and what it does. For example, in the "Woodpecker" legend the reader will discover what it means to be "free hearted," and to have a sense of accomplishment from working. In the legend, "Eagle," one will understand the symbolism related to the eagle. These are all brief lessons to allow students to think and make decisions that could still relate to their lives today.

BACKGROUND INFORMATION ON POTTAWATOMIE AND SAC 'n FOX

Grade Level: 5th (Lesson 1-2)
Length of Unit: (2-3 weeks)
Developed by: Dorothy Pensoneau

I. Cultural Diversity illustrated by two tribes
  A. Pottawatomi, Sac and Fox
    1. Traditions and legends
    2. Music and art
    3. Agencies and facilities (See Appendix p. 66).
  B. Sac and Fox
II. Contemporary Problems
  A. Stereotyping
    1. Physical-skin, eye and hair color
    2. Cultural-one group of people saying they are better than everyone else.
    3. Social-caste system
  B. Discrimination
    1. Employment
    2. Education (drop-outs, push-outs, value conflict)
    3. Housing
  C. Health
    1. Facilities
    2. Accessability
    3. Personnel
III. Community Enrichment
  A. Cultural
    1. Powwows
    2. Arts fair
    3. Museums
  B. Local Color
    1. Street names
    2. Landmarks
    3. Personalities
  C. Arts and Crafts
    1. Art--Painters and sculptors
    2. Jewelry, beadwork, weavers

LESSON PLANS

Grade Level: 7 (lesson 1-4)
Length of Unit: (4-6 weeks)
Developed by: Mary Byrd

Lesson One: Cultural Diversity

OBJECTIVES:

The students will:

- Become acquainted with two local tribes.
- Compare two different Indian cultures.
- Learn about local tribal agencies and facilities.

VOCABULARY:

- Tribe
- Culture
- Poll
- Representation
- Diversity
- Custom
- Civilized
- Services
- Tradition
- Clan
- Function

SUGGESTED ACTIVITIES:

The students may:

- Brainstorm Indian tribes (locally and statewide).
- Poll class for tribal representation.
- Ask two Indian resource people (one from Pottawatomi and one from Sac and Fox) to talk about differences in tribal cultures.
- Write a paper comparing how civilized the Sac and Fox and the Pottawatomi are.
- Visit the Bureau of Indian Affairs (BIA), Sac and Fox, and Pottawatomi tribal agencies to learn what services are offered. (See Appendix for tribal agencies and facilities).
- Write a paper on what agency to call in case of illness, etc.
- Prepare notebooks for each tribe with all information entered as it is gathered.

Lesson Two: Contemporary Problems

OBJECTIVES:

The students will:

- Recognize the unfairness of stereotyping.
- Learn respect for individual differences.
- Gain insight into Indians' problems.

VOCABULARY:

- Stereotyping
- Values
- Dropouts
- Individual
- Determine
- Discrimination
- Conflict
- Push-outs

SUGGESTED ACTIVITIES:

The students may:

- Brainstorm: What is an Indian?
- Write a paper explaining the difficulties Indians have with the white man's school system. Suggest ways to help Indians stay in school.
- Ask a newspaper editor to tell ways Indians can change their stereotyped image by using the newspaper.

Lesson Three: Community Enrichment

OBJECTIVES:

The students will:

- Understand the significance of Indian dances.
- Become aware of local culture and Indian events.
- Recognize the Indian influence in the community.

VOCABULARY:

- Powwow
- Landmark
- Stomp Dance
- Museum
- Gallery
- Artifact

SUGGESTED ACTIVITIES:

The students may:

- Invite dancers to present different Indian dances. They will learn one dance.
- Organize a mini-powwow after two students interview local Indians about how to set up powwow.
- Contact local head dancers and others to explain significance of Indian dances.
- Interview dancer on religious significance of dances.

Lesson Four: Arts and Crafts

OBJECTIVES:

The students will:

- Become acquainted with local artists.
- Learn about different art media.
- Produce an imitation Indian art object.

VOCABULARY:

- Media (art)

SUGGESTED ACTIVITIES:

The students may:

- Visit displays of Indian art and artifacts at Haney's Art Gallery and St. Gregory's College in Shawnee. Prepare a list of local Indian artists.
- Interview each artist on his style. Emphasize different media. Ask what makes Indian art "Indian."
- Interview a resource on the Indian Arts Fair in an attempt to set up a fair at the school for parents and students.
- Write a survey for school's students as a pre-test and post-test to assess the impact

of the class' art fair (i.e., Have you ever met an Indian artist?)

- Make one art object under guidance of an Indian resource person or artist.

APPENDIX

Tribal Offices and Other Facilities

1. Pottawatomi Tribal Office
   Rt. 5, Box 151
   Shawnee, OK. 74801 Phone 275-3125
   Functions:
   1. Administration of government grant programs
   2. Administration of tribal funds
2. Sac and Fox Tribal Office
   131 South Pennsylvania
   Shawnee, OK 74801 Phone 275-4270
   Functions:
   1. Administration of government grant grams
   2. Administration of tribal funds
3. Sac and Fox Housing Authority
   108 East 9th
   Shawnee, OK 74901 Phone 275-1544
   Functions:
   1. Administration of HUD funds for the development of housing for low-income families
4. Pottawatomi Day Care Center
   Kickapoo & Benedict
5. CHR (Community Health Representative)
   Sac and Fox Tribe—Stroud and Shawnee
   Functions: CHR provides transportation to Shawnee Indian Health Center,makes home visits to the ill, helps with home maintenance, teaches nutrition and preventive health care. All employees are required to speak their language for better communication purposes. There are two CHR's designated for long trips to various Indian Health Hospitals and referrals to Oklahoma City specialists at the University Hospital and Veterans Administration Hospitals.
6. U. S. Indian Health Services
   Rt. 5
   Shawnee, OK 74801 Phone 275-0134
   Service Unit Director: Arlen Rhoads
   Functions: Provides medical care, dental care, health social service, optometry care, ambulance service and mental health care.
7. U. S. Bureau of Indian Affairs
   Post Office Building
   Shawnee, OK 74801 Phone 273-0315
   Superintendent: John Taylor
   Functions: Have a branch of Realty; branch of Social Services; branch of Tribal Affairs; a loan office, housing office, administrative office and a Soil and Moisture office.

Grade Level:
Length of Unit: (9 weeks)
Humanities Unit
Developed by: Phillip Daughtery, Beverly Woodrome
Karen Hurst

THREE PRONGED ANALYSIS OF INDIAN LIFE STYLE

I. Tribal Organization
- A. Traditional
  - 1. Governmental organization of tribe
    - Role of chiefs
    - Role of councils
    - Military societies
    - Women's role
  - 2. Social organization of tribe
    - Roles by importance to tribe
      Family unit
      - (1). Role and duties of male
      - (2). Role and duties of female
- B. Contemporary
  - 1. Governmental organization of tribe
    - Principal leaders
    - Council
    - Tribal participation in state and federal government
  - 2. Social activities of tribe

II. Dwellings
- A. Types—longhouse, thatched hut, hogan, tipi, pueblo, cliff
- B. Construction techniques and materials
- C. Effect of climate on dwelling type

III. Transportation
- A. Types, construction, function and groups using
  - 1. Water vehicles
  - 2. Land vehicles
    - Travois
    - Toboggan
    - Snowshoes
- B. Horse
  - 1. Date Indians began using for transpor-

tation

- 2. Change in Indian lifestyle
- 3. Decoration and accessories

IV. Implements and Processes

- A. War-related
  - 1. Weaponry—Bows, arrows, spears, war clubs
    - Construction and materials
    - Function
  - 2. Protective gear—Shields, ghost shirts
  - 3. Acts of courage in battle
  - 4. Recognition for battle prowess—honor feathers
- B. Hunting methods and accessories
  - 1. Fowl—eagle trap
  - 2. Fishing
  - 3. Small game
  - 4. Large game (emphasize importance and use
    - Buffalo
    - Deer
- C. Cookery
  - 1. Methods of cooking
  - 2. Utensils
  - 3. Recipes
- D. Other household implements, pottery, parfleches, war bonnet cases, hammers, hoes.

V. Clothing

- A. Costume—Breech cloths, shirts, mocassins, leggins.
  - 1. Men's
  - 2. Women's
- B. Material and construction—Weaving, tanning, sewing.
- C. Decoration—Beadwork, quill work
  - 1. Men
  - 2. Women
- D. Personal ornamentation—Coiffures, chokers, conchas, necklaces, roaches, rosettes, headdresses.
  - 1. Men
  - 2. Women

VI. Religion

- A. Animism
- B. Totemism
- C. Introduction of Supreme Being
- D. Religious leaders—Shamans, medicine men
- E. Sacred medicine bundles and sacred arrows
- F. Worship in daily life
- G. Function of music in religion
- H. Dance and ceremonies—Ghost, green corn, sun, victory dances, peyote, calumet, healing ceremonies.
- I. Function of art in religion

VII. Music

- A. Introduction to basic musical elements
  - 1. Melody-harmony
  - 2. Rhythm duration
  - 3. Intensity volume
  - 4. Timber (timbre)—tone color
- B. Hands-on instruction in instruments and the construction of instruments
- C. Drumming ensemble
  - 1. Improvised pulse
  - 2. Actual notation including cross rhythms and polyrhythms
- D. Combined musical skills performances—singing, drumming, dancing, or playing folk instruments
- E. Research and discussion of the religious, ceremonial, and social uses of music in regard to life ceremonies (birth, hunting, war, funeral, harvest, fertility)

BACKGROUND INFORMATION ON AMERICAN INDIAN CULTURE

America's first inhabitants came to our land from the continent of Asia 10,000 to 100,000 years ago during the last ice age. These earliest immigrants traveled across a land bridge between Asia and Alaska. This land bridge was submerged under water at the end of the ice age and is now known as the Bering Strait. •

Since these early immigrants were hunters, the probable reason for coming to the North American continent was to follow herds of animals migrating to America at that time. The hunters did not realize they were migrating: continents meant nothing to them.

The Indians did not come all at once but spread their migration over thousands of years. Some came looking for a warmer climate; some, escaping from enemies, and some, seeking food. This is only one of many theories; it is the most popular theory.

Even though the Indians were originally alike, their migration covered thousands of years and resulted in different language, appearance, customs and way of living.

Each group chose a familiar environment and adapted themselves to living there. Groups mixed with other groups and grew into large tribes which spread through North America and South America.

The tribes were alike in the fact that certain tribes had the same sort of culture. They lived in the same type of homes, ate the same kind of food, and had the same family life and tribal groupings. These things that made up the everyday life are called "culture." Tribes with similar cultures moved toward common living centers.

At the camp sites of these early people, many blackened stones and animal bones give concrete evidence that they cooked or roasted meat. Since they were on the move, they had no permanent habitation. Fire was used for warmth and to keep away hostile animals. Natural shelters were scarce on the Great Plains, and these roving bands had to endure heat, cold, floods, storms and accidents.

Their only means of transportation was walking. Although horses brought by Spaniards in the 1500's were a part of the game on the plains, these early Americans never domesticated them. They killed horses for food. The bones of dogs or domesticated wolves were found in these camp sites and those animals may have been used as pack animals for moving from one camp site to another and for food in times of scarcity.

Since these hunters had no horses, they had to do their hunting and stalking on foot, using whatever natural aids were available to them. There were two of these natural aids which were used extensively — the waterholes and the small dry gulches or "arroyos."

They would choose a high place about a mile away from a waterhole and set up camp. Then they could watch the waterhole for the arrival of the big animals. When a herd waded in to drink, the hunters would dash to the hole, surround one or two animals and drive them deeper into the holes so their weight would bog them down in mud. Then the hunters could get close to the animal and throw their spears into its head and ribs until it fell. The hunters would have to go into the waterhole and butcher the animal, removing what hide and carcass they could bring out. These they took to their camp site where they were prepared for food, bone tools, and skin for clothing and homes.

Men were using the plains of western Oklahoma as a hunting range 60 centuries before the great pyramids of Egypt and 90 centuries before the Indians' forced removal to southeastern Oklahoma. The time of big game hunting came to an end in what archeologists refer to as the "Great Disappearance." Studies indicated that the great bison, the horse and the camel disappeared from the plains by 6,000 B.C. When this happened, Indians entered the period of famine.

Their civilization was already well-developed when the first non-Indians set foot on the soil of the New World. Each tribe had a government structure, well-defined social order, tools, crafts, religion, housing, languages, customs, music, art, architectural and agricultural techniques. The American Indian was quite civilized.

The Indian taught the white man how to survive in this wilderness environment by introducing new foods, methods of hunting and farming and new types of clothing more suited to this land. The Indian would have taught the newcomers more about his culture and lifestyle had the non-Indian been more receptive to ideas other than his own.

Over the centuries, the culture of the Indians has contributed much to our current American culture in history, art, music and literature. Historically speaking, the Indians have fought in all of our wars. Even before our nation was born officially, the Indian fought with the French and English in their struggle for control of this new land. Later, many Indians fought in the Revolutionary War and Civil War. As citizens of the United States, Indians fought beside other Americans in World Wars I and II.

In our own state, the Indian has a large role in history. Indian Territory (now Oklahoma) was the region set aside for the home of the Indians from 1830 to 1906. These Indians had been removed from their homes east of the Mississippi River to the Great Plains to make room for non-Indian settlers on the east. Originally, this area was assigned to the Five Tribes: the Cherokee, Choctaw, Chickasaw, Creek and Seminole. At this time the Indians were allowed to govern themselves.

In 1866, these tribes had to give up the western portion of Indian Territory for other Indians' use. This was partly due to the North's retaliation for some Indian support of the South during the Civil War. Reservations in this area were set aside at various times for the Osage, Arapaho, Cheyenne, Wichita, Kiowa and Comanche.

In 1887, the United States government broke up tribal land holdings.

In 1889, some of the land was opened up for non-Indian settlement.

In 1898, the Indians were brought under United States laws and control, and in 1901 all Indian Territory Indians became United States citizens. In 1924, all other Indians were given their citizenship in the United States.

Languages: The Indians had more than 160 different languages and 1,200 dialects. There are six recognized Indian language families. They are: Algonkin-Wadashan; Hokan-Siouan; Penutian; Nadene; Aztec-Tanoan and Eskimo-Aleut. Most transplanted Indians clung to their own language, even though they tended to adopt the ways of their neighbors because those ways suited the nature of the land.

A detached tribe modified its words to suit its needs but it kept the grammatical structure of the parent language. Distance — even of a few miles — could make changes in the language. For example, the Five Nations of the Iroquois were all in contact with each other constantly, all of the same blood, and all essentially under a common government, yet their words for the same things were pronounced quite differently. (Think of the difference in pronunciation of words by people from the northeast and southeast United States).

When man first spoke, he used single words, perhaps grunts accompanied by gestures to complete meaning. When the need arose to express two or more associated ideas, the problem was solved by joining together the words for the separate ideas into a single new word with perhaps a non-essential syllable left out. Sometimes the original meanings were stretched pretty far. Using this system, Indians had no trouble forming suitable words for things they'd never seen before. For example, they produced a word for steamboat that meant "walks on-the-water."

The names for most Indian tribes were derived from what other tribes called them or those names that were given by explorers. Their names for themselves almost always meant "the men" or "the people."

Occupations: The job of the Indian man was to provide meat for his people. Since game was scattered, finding and stalking it took much time and effort. When the man was not hunting (which was seldom) he had to make or repair hunting and transportation equipment, which took much time and skill. There was also some time spent for war and defense.

The job of the Indian women was to keep house. But keeping house included carrying water, chopping or gathering firewood, cooking, tanning leather, making clothes, raising children (in some tribes the grandparents tended to the children), gathering vegetables, roots and berries to supplement the diet. The woman also made her own household furniture and utensils and tools.

Manners and Demeanor: Collectively, Indians were generous and extremely hospitable. They looked with disgust upon the white man who wouldn't share his house, food and pipe with a friend or stranger. Even a declared enemy who came in peace to an Indian lodge was fed and given a place to sleep in complete security.

View of Environment: The white man had a tendency to want to change nature — destroy forests, dam rivers, build roads. He killed and wasted many of the valuable animals that provided food and clothing to the Indian. The Indian felt at home in the outdoors, his natural environment. He saw living creatures everywhere, observed them, learned their habits, marveled at their techniques of escaping him and their humanlike ways. He felt that the forest was a living thing, even the winds and clouds had unseen supernatural powers. In short, the Indian greatly loved and respected the earth and nature which is best illustrated by traditional Indian legends.

Religion and Superstition: The Indian was very tolerant and respectful of others' beliefs. In fact, the name "Great Spirit" * was introduced to him by the non-Indian. Originally, some Indians were animistic; they believed that all things possessed unseen power, will or spirit. Great powers existed everywhere in nature. The wind, sun, rain and animals possessed this power which could either help or hinder man. Indians have always adapted to nature and their environment.

Appeals or prayers could be offered to these "spirits" for help, strength or guidance. Some Indians had a special totem or guardian spirit which would look after him. The Indian would usually carry some symbol or representation of this animal with him. In legends, there are many super animals, such as the white buffalo which helped the individual or a whole tribe. (As one investigates different tribes, one will learn that all believed in a "Supreme Being.")

LESSON PLANS

Lesson One: Life Style

OBJECTIVES:

The students will:

- Recognize distinctive elements traditional Indian culture (similarities and differences compared to white man's culture)
- Form an evaluation of traditional Indian attitudes and the traditional Indian character.
- Evaluate the traditional Indian heritages effect upon the contemporary Indian and his position in life.

VOCABULARY:

- Tradition
- Medicine man vs. Indian doctor
- Conches
- Prowess
- Heritage
- Quillwork
- Dug-out
- Headdress
- Costume
- Totemism
- Travois
- Cliff
- Implements
- Customs
- Similarities
- Hogan
- Courage
- Culture
- Sacred
- Breech cloths
- Animism
- Differences
- Pueblo
- Worship
- Contemporary
- Ornaments
- Function
- Ghost shirt
- Tanning
- Shama
- Coiffures
- Social organization
- Utensils

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* (According to one of the many theories of Indian migration.)

* All tribes have always believed in a Supreme Being, but the name used for this Supreme Being was different with each tribe.

SUGGESTED ACTIVITIES:

The students may:

- View films and filmstrips on Indian tradition followed by a written comparison between Indian and non-Indian tradition.
- Research life style topics accompanied by illustrations and models (i.e., clothing, dancing).
- Build an Indian village for a specified tribe with guidance of Indian resource person.
- Research a ceremony (religious, dance music) and perform it before class under the direction of an Indian resource person.
- Read magazine articles on societal problems and accomplishments of the American Indian today. Analyze in a written report the mass media approach to Indian problems and accomplishments.
- Analyze the heritage of the contemporary Indian and its influence upon him.

Lesson Two: Arts and Crafts

OBJECTIVES:

The students will:

- Be able to recognize Indian forms and describe their significance and use in the Indian culture.
- Be able to recognize the elements that cause Indian Art to be distinctive from other cultures and those elements that are similar to other cultures.
- Be able to produce some of the simpler forms of beadwork, basketry, and weaving.

VOCABULARY:

- Art forms
- Art media
- Art
- Craft

SUGGESTED ACTIVITIES:

The students may:

- Analyze in a written report how a craft can become an art.
- List Indian artists in the town by interviewing art gallery owner.
- Interview local artists on different art media, styles and relationship to traditional and contemporary Indian art.
- Analyze in a written report the differences and similarities in Indian and non-Indian art.
- Interview Indian resource people on the symbolism and meaning in designs of beadwork, basketry and weaving.
- Design beadwork on graph paper to reflect a non-Indian culture.
- Ask an Indian resource person to demonstrate various art forms.

Lesson Three: Music

OBJECTIVES:

The students will:

- Describe the significance of drumming, singing, and dance to the religious, social or political structure of Indian life style.
- Identify music of American Indian origin on the basis of musical elements.
- Perform individually or in small groups basic tribal music using a combination of music skills and instruments.

VOCABULARY:

- Rhythm
- Harmony
- Tone color
- Resource
- Intensity
- Stomp Dance
- Timber
- Rationalization
- Duration
- Powwow
- Volume

SUGGESTED ACTIVITIES:

The students may:

- Plan an Indian ceremony using costumes dancing and music. (Ceremony should show authenticity and rationalization for using one ceremony over others.)
- View filmstrip, *What Is Music*, to introduce musical elements.
- Compare in a written report the use of the musical elements in Indian flute playing versus symphony flute playing.
- Interview resource people on the construction of costumes and instruments.
- Pick an instrument to make.
- Interview resource people on drumming techniques and rhythms for a specific dance.
- Ask resource people to teach dances and their significance.

Grade Level: 5
Length of Unit: (2-3 weeks)
Developed by: Debbie Hogue

LEGENDS

A. "Kickapoo" Legend
  1. Woodpecker
    a. Acting
    b. Mural
    c. Morals
B. "Nature" Legends
  1. Eagle
  2. Use of feathers
  3. Pride
C. "Songs" as Legends
  1. *Indian Love Song*
  2. Sign Language
D. "Tipi" Legend
  1. Origin of tipi
  2. Use of tipi
  3. Making a tipi

MYTHS AND LEGENDS

Woodpecker Legend

Once upon a time, grandmother had two beautiful grandchildren. She raised them to womanhood. She tried to explain to them how to dress and how to behave and how to carry on their traditions.

She told them that there were three things that they must do before they were qualified to leave home and marry. If they did not do these things, something would happen to them, and they would become an "outcast", she said.

The grandmother told, her two granddaughters to go out into the forest and get some wood. So they did. The youngest granddaughter brought in an armful of wood. The oldest granddaughter brought in two sticks.

Grandmother looked at the oldest grandmother and said, "What does this mean?"

The granddaughter said, "I do not like to gather wood. My sister has brought some."

The grandmother said, "You both sit down and eat some soup. Tomorrow we will rise early. There will be a spell cast on you if you don't listen to what your grandmother says."

So early the next morning, she gave them a basket. "Now go out into the mountains, and pick some berries," she told them. "Each one of you must bring a full basket so that we may eat them and preserve them for the winter." So they left.

The oldest granddaughter returned with a handful of berries. She had a purple mouth. She looked at her grandmother. Her grandmother looked at her with disgust. The grandmother demanded, "What is the meaning of this?"

The granddaughter said, "Well, I got tired and I ate some berries. I was hungry so I just brought you a handful. I thought you could just have a bowl of berries."

Late that evening, the other granddaughter came in. Her basket was full. She presented it to her grandmother. She said, "Grandmother, here they are. There are plenty of berries. We shall go sometime and pick some more so you can preserve them for the winter. I have not touched one."

Early the next morning, grandmother told the granddaughters that this would be the last task. "You will each make some bread out of the cornmeal that has been preserved. Each one must make plenty of bread," she said. So they did.

They kneaded the bread and baked it. The oldest granddaughter made two loaves. One was large and one was small. she said, "I will eat the largest one and put the small one in a bowl."

The younger granddaughter said, "Grandmother told us to make plenty."

"Well, I don't care. Mine is large," said the oldest. "You have made small ones. Why should I make this bread?"

Soon the grandmother came. She saw them. She looked at the bread. She looked at the younger girl and then at the older granddaughter. She said, "What does it take to make you realize what you have done? I am disgusted. The time has come."

"I have lost everything I had thought of you. The younger granddaughter will stay. She will grow up to be a beautiful maiden. And you, I will paint your hair red, and you must put on this black cloak of buckskin and your yellow leggins.

"There is the door. You must leave and never return. But hereafter, you have to go out and hunt your food and beg for your food and strive for everything that you get. You have not fulfilled what I have told you and asked of you," the grandmother said.

She opened the flap of her tipi. She said, "Now fly out of here and go. Never to return. You are an "outcast." You shall be a woodpecker."

Eagle and His Wish

An Indian boy used to go up on the peak of a mountain. He used to stretch his arms out toward the valley. He'd look all over. He looked over the trees. He looked toward the sky.

He often wished that he was a bird. He said, "I always wished that I was an eagle. I will ask my grandmother for a wish and find out how I could become an eagle. I will come up here every day." So he spread his arms out and he spoke to the White Father. He said, "Please help me to be an eagle. I wish to be one. They have so much pride and dignity and they are graceful. I want to be one. Let it be me so that I may teach the people and let them use me. I have heard my elders say, 'The eagle has pride in his work and whatever he does and the eagle carries on with pride with their wings.' So now I'm going home and I shall sleep. I'm going into the tipi tonight. I may dream of what I want to be, and maybe my grandparents will permit me to do what I want."

The next morning he arose, but he was not an eagle. Each morning he would go out to the mountain and to the White Father.

Finally one morning his grandmother said, "Where did he go? Where is he? We must find him. Something is wrong." The family went out.

The grandmother and grandfather looked up toward the peak. There they saw an eagle perched. Grandpa said, "Do you think that's him?"

Grandmother said, "I don't know, but I believe it is. We will call to him and if he flies to us we will know it is him." So they called to him.

He flew down over the trees to them. So the eagle spoke. He says, "Now here I am. I am an eagle now. I am graceful. I have pride and dignity.

"Now I have one wish that I want you to carry out. I will spread the word to all Indians of this continent to use me in their hair. To paint and imitate me. In their songs and in their dress. Also to use me in their ceremonies. Whatever they wish to carry on. The Great Spirit has given me this. I shall fly. I shall drop my feathers in the Fall. I shall drop them in the canyons up in the mountains where I land. I will fly to my people all over the country so that you may be able to use me.

"My black hair that I wear. My white paint is on my feathers now. My legs are from my yellow leggins. Now I wish to tell this to carry on to different Indians. We are a proud people and we wish to carry on these legends so our great-grandchildren will remember us. So wherever you go, whatever you do, you will think of me as an Indian. I will carry this with me wherever I go, and I wish to extend this to my grandchildren. So in the near future, they will decorate with feathers and have pride in which to carry on their ceremonials. That is my wish," he concluded.

That's why Indians have eagles now and dress with feathers for ceremonials.

The Story of The Indian Tipi

A long time ago the Indians lived in caves or made houses from bullrush, cattail, mud and reed. That was in peace time when everything was plentiful, and the Indians were not disturbed and were free to build and hunt wherever they wished. Each tribe built their homes according to their clan, customs and beliefs.

There was an elderly man in this tribe of Indians wondering how he could build a home quickly because he liked to wonder around to hunt. Also he thought of the weather — which material could he use that would protect him from the weather and that was plentiful and handy?

That night he went to sleep and was very tired of thinking what to do for his people. All of a sudden, he heard a voice calling out to him saying, "Come on brother!" It was a buffalo. Then came a deer. They both said, "Follow us into the forest, also into the mountains." So he did.

The Indian stood and watched. The buffalo rubbed its horns against the tree and said, "Cut down the straight trees. Strip the bark off until the tree is bare. Now feed me the bark. Now use this bark which is left to tie your poles. Then spread them in a circle with an opening at the top. Now take off our skins or hides and sew them together in a circle and spread them around the poles." The Indian said, "How will I do this?"

Then the buffalo said, "Here is my other brother, the deer. Use his horns to punch holes and use the sinew of our spines to sew with until you have covered each pole. Leave an opening at the tip so you may breathe and look at the stars at night and see the North Star of our brother, the bear. The bear will guide you at night and also may light your pathway.

Use my horns to stake the bottom sides of the skin on the poles. But leave an opening facing east so you can always come out in the morning and Pray to our Creator. Now my brother, as you go and where you roam, just think of us. Do not destroy us or kill us for nothing. We are your food, clothing and home. We will always be with you wherever you go even to the end. Bless us all times in your prayers and you will gain wisdom and power for your people."

The old man woke up real early the next morning, rejoicing and anxious to call to his warriors, chiefs and different tribes to tell them of his vision or dream. He said, "I had a wonderful dream about our brothers, the buffalo and the deer. Hurry! Come, we must go into the forest and mountains. Take our bows, arrows and also our horses. We have to hunt some buffaloes and deer and bring them back to skin the animals for food and clothes.

I will also show you and tell you how to build our new homes which we will use from now on. We will be able to move about fast. Go into the forest and pick some straight poles. Strip the bark so we may use the strips to tie the poles at the top. Now we'll form a 'circle' with the poles then stake them down with buffalo horns.

"The women will sew the skins with a deer horn and use sinew for thread until we have covered the poles in a circle, leaving an opening at the top and also an opening at the bottom facing east. Then when you get up in the morning you will come out and pray to our Creator. This is what my brothers said. Now go spread the word to our people far and near, also different tribes.

So today, each tribe uses the tipi for ceremonial purposes, camping and powwows. They are carefully packed and blessed.

The tipi has been used all over the world by different tribes. An Indian's dream came true.

LESSON PLANS

Lesson One: Legends as Moral Teaching

OBJECTIVES:

The students will:

- Show how legends are used to explain nature and the Indians' role in his environment.

VOCABULARY:

- Traditions
- Qualified
- Outcast
- Preserve
- Legend
- Kneaded
- Disgusted
- Cloak
- Myth

SUGGESTED ACTIVITIES:

The students may:

- Read the "Woodpecker Legend," then analyze in written form the meaning of the legend and the lessons depicted.
- Act out the legend. Discuss how each character will talk and how they would walk. For example, a grandmother will walk slowly and talk slowly. Contrast the personalities of the granddaughters. Contrast the grandmother's reaction toward each granddaughter after the tasks were done.
- Use a mural to depict the necessity of all Indian people being productive, working together and showing respect.
- Write a story to teach a lesson (i.e., paying attention in class).
- Interview an Indian resource person about legends: purpose, characteristics of storytelling. Have that person relate a legend. Students may write a paper telling how to relate stories (characteristics of storytelling).

Lesson Two: Legends as Explanations of Nature

OBJECTIVES:

The students will:

- Develop an understanding of symbolism related to the eagle.
- Gain an insight into pride.

VOCABULARY:

- Peak
- White Father
- Dignity
- Elders
- Qualities
- Perched
- Graceful
- Pride
- Ceremony

SUGGESTED ACTIVITIES:

The students may:

- Read the "Eagle" legend. Write an analysis of the dictionary definitions of pride. Tell which definition fits the legend's intent best.
- Select a Greek myth and contrast its form and subjects with the "Eagle" legend.
- Research laws concerning obtaining and possession of eagle feathers.
- Interview an Indian resource person on how the Indians assigned human qualities to animals. (Example: eagle-pride; lion-bravery; opossum-hiding.)
- Research dogs to see whether they have human qualities.
- Write a story about a dog with human qualities.

Lesson Three: Legends as Songs

OBJECTIVES:

The students will:

- Learn that a legend can be told in the form of a song.
- Learn that a legend can be communicated through sign-language.

Indian Warrior Love Song

On the hill standing waiting for you, dear
Ni, Ma-Ya-Ni-wa-sta-Ni-Ma-Ni-Wa-sta.
Won't you, Won't you come and meet me here?
Ma-Ya-a Ma-ya-a Da-chi-co-wa-na.

SUGGESTED ACTIVITIES:

The students may:

- Sing the legend after listening to the tape
- Learn sign language from an Indian resource person.
- Improvise sign language for the "Indian Warrior Love Song." Have class vote on the best student's sign language for the legend.
- Ask a deaf teacher to demonstrate sign language.
- Interview an Indian resource person about the purpose, meaning and development of sign language.

Lesson Four: Tipis

OBJECTIVES:

The students will:

- Learn origin of tipi
- Learn use of tipi.

VOCABULARY:

- Wigwam
- Tipi
- Longhouse

SUGGESTED ACTIVITIES:

The students may:

- Interview an Indian resource person about use of tipi.
- Act out the legend about the "Origin of the Tipi."
- Interview an Indian resource person about symbols used on tipis.
- Build a miniature tipi and use picture writing with symbols. Have students write out their story and then draw symbols on their tipi. The teacher will pick the best two "symbol stories" and put them on display with tipi and stories attached.

DIRECTIONS FOR TIPI:

- With tempera paint, draw symbol on material.
- Sharpen dowel sticks and sand the points.
- Sand edges of base of tipi.
- Shellac sticks and base of tipi.
- Drill a hole at each point of the octagon. Glue the sticks in the holes. Put a rubber band around the sticks to help them stand.
- Use tacks to hold the paper on to the tipi.
- Use toothpicks in the opening of the tipi. Lace string around the toothpicks to close the opening.

MATERIALS FOR TIPI:

- ½ yard fabric
- 4 dowel sticks cut in half
- tempra paint
- shellac
- string
- sandpaper
- 3 toothpicks per tipi
- 12" octagon from 1 x 12 white pine-tipi base
- small tacks

BACKGROUND INFORMATION ON ECONOMICS FOR POTTAWATOMI INDIANS

I. The importance of economics and the nature of understanding economics.

- A. Why is economics important to the Pottawatomi Indians
  - 1. It deals with multiplicity of every day problems affecting their lives
    - a. unemployment
    - b. alcoholism is an escape from boredom, lack of education
    - c. drop out of school
    - d. suicide rates increase with age
  - 2. The economy of the Pottawatomi Indians affect the total society. Their unemployment problem drains the community's welfare fund.
  - 3. Every student has the responsibility to a society to understand the consequences of their economic actions based on the decisions they make.
  - 4. Teaching and training in economic anlysis causes the person to think objectively and rationally about problems.
  - 5. Every problem has a solution. Once the problem is detected, it can be solved.
- B. What is economics?
  - 1. Economics is concerned with society as a whole and with the activities of various groups who make up society, including each consumer and producer.
  - 2. Economics is a social science and seeks to solve problems in a rational way by identifying goals, alternative ways of reaching them and consequences of each decision.
  - 3. Economic understanding means one possesses certain skills, including the ability to interpret statistics, certain tools of analysis (economic theory) and a sense of the historical evolution of human events.

II. The major economic problem in all societies: wants, scarce resources, the need for decision making and the need for an economic system.

- A. Economic wants.
  - 1. People's wants vary because of internal influences (family, income, goals, values and life styles) and the external influences (advertising, other communication media) that affect their behavior.
  - 2. Economic lives of the Pottawatomi changed as they moved from various geographical locations.
  - 3. Ask an Indian resource person about the Indians' attitude toward material satisfactions.
  - 4. Pottawatomi Indians' choices are limited because of their unemployment and low income.
  - 5. Wants and needs are not the same.

III. What is an economic system?

- A. An economic system is the mechanism by which labor, resources and skills are brought together to produce and distribute the enormous amount of things people need and want.
- B. Three basic questions to ask:
  - 1. What goods and services will be produced?
  - 2. How will they be produced, who will produce them and what resources will be used?
  - 3. Who will use these goods and services?
- C. We have a market economy which involves decision making by the consumer, producers and government.
- D. In Indian Territory days, the government exercised little control in the decisions made by the tribe.
  - 1. We have a mixed economy in which three groups play a major role.
    - • Consumers look for the best value in return for what they spend.
    - • Producer seeks the best income for what they offer.
    - • Government (federal, state and local) seeks to promote the safety and welfare of the public and provides services in the public interest.
      - (1) Health benefits (CHR-Community Health Representatives)
      - (2) Work programs (CETA-Comprehensive Employment and Training Act)
      - (3) Environmental services

IV. What makes it work?

- A. You, in your role as a consumer, play the key role in making our economy work.
  - 1. Consumer-based needs were met by the Pottawatomis even though it took many hours of hard work.
  - 2. Indian men united together for the hunt to provide food, clothing and shelter.

   3. A lack of unity hindered the Pottawatomi from improving their economic standards.

B. Some workers produce goods; others produce services. All are called producers.
   1. Individual self-sufficiency was characteristic of the earlier Pottawatomi Indians.
   2. Today we rely on others to produce what we need and we pay for those needs with our wages and salary.
   3. Workers are producers. They apply their basic skills and energies to change resources into goods and services.
      a. How does the work force look today?
      b. Compare the Oklahoma Indian work force with the Pottawatomi Indian work force.
   4. People starting business are producers.
      a. Grants can be obtained for this purpose from the government to help Pottawatomi Indian economy grow.
   5. Managers are producers because they plan, organize and implement their plans.
      a. Mini-training courses are offered to Pottawatomi Indians for managing businesses.
   6. Investors are producers because they supply the money needed to build and operate facilities, and to purchase equipment and raw materials.
      a. Banks, savings and loan associations, and the stock market put the savings of people into operation.

V. The Government part of our economic system

A. The government helps with decisions to uphold the Preamble of the Constitution.

B. There are five basic areas in which government on national, state and local levels are involved.
   1. Protect the rights and freedoms of individuals-economic, political, and religious.
   2. Provide services and goods to benefit each of us-highways, education, and national defense.
   3. Regulation to promote fair economic competition, and protection of health and safety.
   4. Promote economic growth and stabilization through diversity of economic policies.
   5. Give direct support to individuals who can't meet basic needs.

C. Expenditures are fantastic. Functions cost money which is raised by:
   1. Taxing individuals and businesses.
   2. Borrowing

VI. The American economic system is the result of the interaction between human and material resources and man's belief in life, liberty and the pursuit of happiness.

BACKGROUND INFORMATION ON THE POTTAWATOMIE INDIANS

HISTORY

Traditional history records the Pottawatomi, Chippewa and Ottawa as one tribe living on the upper shores of Lake Huron. By 1700, the Pottawatomi had moved southward into Illinois and had taken over the greater part of the country of the annihilated Illinois tribes. Pottawatomie land claims extended into what is now Indiana.

In 1833, the Pottawatomi ceded much of their land to the United States. As a result, most of the tribes were living west of the Mississippi River by 1840. Those that settled in Iowa became known as the Prairie Band and those in Kansas as the Pottawatomi of the Woods.

In an effort to unite the tribe, a reservation was provided for them in Kansas. Here the Pottawatomi were subjected to grossly unfair treatment by settlers. In 1861, land allotment was accepted by the Kansas Pottawatomi who then became known as Pottawatomi. The Prairie Band refused allotments. Withdrawing from tribal relations, they were assigned a reservation in Jackson County, Kansas, where their descendents are living today

The majority of the Kansas Pottawatomi held their allotments to purchase a new reservation in Indian Territory with the goal of re-establishing tribal relations.

The new reservation in Indian Territory extended from the Canadian River to the North Canadian River between the Seminole Nation and the Indian Meridian. Today, these members of the Algonquian linguistic family remain in the center part of the state of Oklahoma near the cities of Shawnee, Tecumseh, Maud and Wanette in Pottawatomi County and Lexington in Cleveland County.

LIFE STYLE

By the 1700's, the Pottawatomi Indians were well known to the French on the St. Lawrence. From the accounts of early French travelers and from the investigations of later writers, the Pottawatomi adapted to their wilderness environment.

The Pottawatomi economy was based upon a combination of horticulture, hunting, gathering and trade. From the gardens surrounding the villages, the Pottawatomi women cultivated such crops as beans, peas, squash, pumpkin, melons and tobacco. They also raised an abundance of corn which was traded to the French and the Chippewas and other northern tribes. Wild rice was harvested along with nuts, roots and berries. Crops from their fields were supplemented by vegetables gathered from lakes and forests.

The vegetables in their diet were relieved with fish and game. The lakes and streams of the Green Bay region abounded in fish which was either speared or caught in nets. Much of the fishing was done from pine dugouts or birch-bark canoes. These vessels also were used to hunt the flocks of water fowl that migrated through the bay region in the autumn. In surrounding forests and nearby prairies, Pottawatomi hunters killed deer, bears, buffalo and smaller game. During the winters, many Pottawatomi families left the larger villages to establish small hunting camps in unpopulated areas.

Many of the animals which the Pottawatomi killed for food also furnished skins for clothing. Deerskin was fashioned into shirts, leggins and moccasins for men and into loose dresses and moccasins for women. In the winter, buffalo ornamented both deerskin and buffalo clothing with dyed porcupine quills or shells and glass beads. As the Pottawatomi traded with the French, they replaced their traditional deerskin costume with cotton shirts and leggins and with dresses of brightly colored materials.

Pottawatomi men usually shaved their heads except for a scalp lock. When going to war, warriors adorned themselves with red and black paint. Both sexes painted their faces and bodies for ceremonial occasions.

Pottawatomi lived in wigwams which were dome-shaped structures of woven reed mats attached to a frame built of poles. The mats were easily detached so they could carry them when moving. Inside could be found such implements of everyday life as extra clothing, storage, vessels and cooking utensils. Pottawatomi women made baskets and bags from the bark of such trees as the white cedar, and the Indians' other containers were made of elm and hickory bark or of animal skins. Prior to French contact, Pottawatomi women used mussel shells as spoons and ladles, but by the end of the 1700's, such common trade items as iron kettles and metal utensils were utilized.

INTRODUCTION — ECONOMICS UNIT

"That Was Then, This Is Now"

By Dorothy Pensoneau

The objective for this unit was to make each student a part of the economic system so that he would become a more competent consumer, voter and worker.

At Horace Mann Elementary School in Shawnee, approximately 58 per cent of the students are of Indian extraction. Oklahoma Indians with an income below poverty level compose 32 per cent of the Indian population. They also have more unemployment and more school dropouts than any other American ethnic group.

We as educators must meet the needs of our communities and students by showing them how to operate in a multi-ethnic society. To meet that need, this economic unit emphasizes the local Pottawatomie Indian ethnic group.

Mrs. Dorothy Pensoneau, chose one of her fifth grade classes to teach how the economy interacts with the Pottawatomie Indian. Through filmstrips, research, legends and Indian newspapers, her 18 students learned the history of the Pottawatomie Indians for whom the county was named. The students gained an insight into the feelings of the Pottawatomie by collecting Indian poems. An anthology of the Pottawatomie poems and the students' poems about their attitude toward Indians was prepared for future classroom use.

The economy of the Pottawatomie Indians is based on a combination of horticulture, hunting, fishing, gathering and trade. Students became aware of the following problems hindering the Pottawatomie's economic development: their geographical location, education, job opportunities and division of the tribe.

Another goal was to show how everyone is a consumer and (should be) a producer by demonstrating how economics deals with problems of a society. A discussion on food, clothing and shelter revealed that the students felt their basic needs were being met either by family or government agencies (free breakfast and lunch program). The personal list of needs and wants was expanded to the student's family and classroom. As the 18 students examined the classroom, they came up with some needs: plug-ins, new desks and carpet. Carpet took priority over all of them because the students wanted to sit on the floor and read.

How could eighteen students — most of them from low-income families — buy a carpet for the classroom? First, the carpet cost was determined by measuring the room and getting estimates from carpet companies. The estimate was $400 for a serviceable carpet. Students began scanning newspaper advertisements for sales on carpet. "Every day someone would remark that a certain store was having a sale on carpet," Mrs. Pensoneau related.

In November, the *Weekly Reader* had a story on how God's Eyes were used by Indians as gifts to their friends for good health. That was the idea the class had been waiting for. The cultural design's construction directions were included in the story. Mrs. Pensoneau commented, "This was the awakening of a fifth grade class. The Indian students related to this article and were ready to teach the non-Indian children how to make these. Indian parents became involved in supplying designs of various tribes. Thus one of the most fantastic projects I have ever been involved in began."

With the created need (carpet) and the product idea's directions, the students investigated how to raise capital to finance material costs. Capital could be raised by borrowing or selling stock. "We didn't know quite how to go about this (raising capital)," Mrs. Pensoneau remembered. "So we called in a community resource person recommended by the Chamber of Commerce to give us a talk on economics."

The class decided to raise capital by selling stock for 25¢ a share. Certificates of stock were issued to those investing in the company, and the students found enough stockholders to provide $27.15 for buying the inventory. "We decided what our mind could conceive and believe, we could achieve," Mrs. Pensoneau said, "So, this became our motto."

The next problem was to set up an assembly line. After re-arranging the classroom, the students developed a production area using old typing tables as rows for the assembly line; a store using a bookcase at one end of the assembly line for a product display; an inventory area using boxes, and inspector workbenches using a card table. The following equipment was acquired: saw, scissors, glue and tape.

To purchase yard supplies at the best price, the students read the newspaper ads and called stores. "We became wiser consumers after we tried using some cotton yard and found out it wouldn't work," Mrs. Pensoneau said. After this experience, the students learned to check weight, ounces, brand and ply as well as color of yarn. To make the product more appealing to customers, the students surveyed each child's home color schemes which showed avocado, orange, blue/green and browns were top choices. Yarn in those colors was purchased.

The teacher could not devote much time to running the business venture, so the students had to set up a company organization. In discussing the best leader for the company, the class examined the following leadership qualities: attitude toward people, willingness to accept management responsibility, control emotions, attitude toward self, judgment, organization and motivation. The class then elected officers with Greg Cullison as president.

At this point, the class voted on the name of the company, choosing "OJO," which means God's Eye in Spanish.

The president assigned each student to a job and told what was expected of each one. "Greg had capabilities of managing I had not dreamed of," Mrs. Pensoneau said. "He became tough when necessary, listed and enforced safety rules, and kept talking to a minimum. Greg was flexible when necessary: certain students had to be shifted in various jobs. Greg kept the communication line open all the time. He truly was a fantastic manager as well as the other officers."

In support of her comments, Mrs. Pensoneau related this incident: "One day the supply boy decided Greg had too much authority. Greg asked him, 'Have you taken care of your job of keeping supplies?' Charles, the supply boy, said, 'Most of the time.' Greg told him to go back and check on his job. When Charles checked his supplies, he had several balls of yarn that were unraveled and in the wrong place. Greg said, 'That's why you are not president. You did not assume your responsibility.' "

Production was in full force for the Christmas season with a high demand for red-and-green Ojos ornaments.

Students discussed money — its role, care and the responsibility for making correct change. A distribution system was organized with students (sales people making personal contact and displaying the Ojos to the other classrooms once a day to sell them. Demand for Ojos was so great that children had to come to Mrs. Pensoneau's room before school or at lunch in order to buy an Ojo. Mrs. Pensoneau's students worked during lunch and after school. Mrs. Pensoneau capitalized on the selling experience by discussing supply and demand. Two sixth-grade students gave the students a little competition, but this made the quality better, she said.

After Christmas, the class took only special orders on products ranging in price from 10¢ to 5¢. The largest order was placed by the DECA Club which purchased 400 Ojos to take to Washington, D.C., for a national DECA convention.

Although the class made a profit of 4¢ per share, they could not buy carpeting from their total profit of $146.90. After much discussion, the students decided to build a tree house in the classroom for a reading center (also called loft or reading center). "They particularly wanted to leave something of value to the school," Mrs. Pensoneau said.

Plans were drawn; lumber and labor costs were figured. One of the fathers worked with four of the students to build the reading center. Rules on the use of the tree house were made by the 18 fifth graders.

The community learned about the project through student salesmen, a PTA program, booths at teachers' meetings, and programs for senior citizens, the Rotary Club and Kiwanis Club.

"It truly has been a fantastic year because all students became involved;" Mrs. Pensoneau said. "The greatest reward was to see the development of the 18 student's attitude toward work and cooperation to achieve their goal.

"Yes, they are aware of the past, but they can plan a future because 'That was Then, and This is Now.' "

This unit is flexible curriculum guide that can be adapted to individual classes depending on the teacher's time to set objectives and to present the material. The teacher should adapt the presentation to a classes' grade level and students' attention span, intellectual capabilities, cultural background and knowledge of the Indians.

LESSON PLANS

Grade Level; 5th (Lessons 1-2)
Length of Unit: (2-3 weeks)
Developed by: Dorothy Pensoneau

Lesson One: History and Lifestyle of Pottawatomie

OBJECTIVES:

The students will:

- Become aware of Pottawatomi culture.
- Understand ethnic group prejudices and stereotyping by learning about socio-economic characteristics of Pottawatomi Indians.

VOCABULARY:

- Wigwam
- Barter
- Pottawatomi
- St. Lawrence River
- Value
- Stereotypes
- Famines
- Horticulture
- Environment
- Lake Huron
- Discrimination
- Life Style
- Prejudices

SUGGESTED ACTIVITIES:

The students may:

- Research and interview people on how the county came to be named Pottawatomi.
- Interview local Indian artists and craftsmen about items unique to Indians.
- Write a report on some element of life style (i.e., clothes, religion). Show the value(s) reflected in life style that lead to stereotypes and prejudices.
- Write a poem about the history or famous persons of the Pottawatomi tribe.

Lesson Two: Economics and the Pottawatomie

OBJECTIVES:

The students will:

- Become aware of the economical problems of the past and relate these problems of the present.
- Learn that work is an honor and helps them plan for the future.
- Understand the Pottawatomi values affecting their economical progress.
- Become aware the Pottawatomi Indians' effect on the local economy.

VOCABULARY

For glossary of terms, use Oklahoma State Department of Education: *Economic Education Curriculum Guide K-12*, State Economic Education Committee, Wilburton, Oklahoma.

- Support
- Direct Support
- Expenditure
- Happiness
- Distribute
- Labor
- Functions
- Borrow
- Interaction
- Taxing
- Low income
- Goods
- Government (Federal, State, Local)
- Banks
- Work Force
- Unemployment
- Preamble
- Human Resources
- Objective
- Identifying
- Facilities
- Scarce
- External
- Organize
- Benefits
- Economy
- Theory
- Stabilization
- Decisions
- Consumer
- Barter
- Pursuit
- Values
- Salary
- Policies
- Wants
- Suicide
- Competition
- Society
- Solution
- Statistics
- Raw Materials
- Economic System
- Behavior
- Services
- Role
- Investors
- Stockholders
- Geography
- Market economy
- Stock Market
- Interaction
- Needs
- Skills
- Individual
- Consequences
- Detected
- Money
- Liberty
- Life Styles
- Wages
- Political
- Producers
- Alcoholics
- Savings and Loan Association
- Standards
- Rational
- Goals
- Purchase
- Resource
- Influences
- Implement
- Anthology
- Economics
- Entrepreneur
- Diversity
- Economic Analysis
- Social Science
- Operate
- Self-Sufficiency
- Internal
- Grants

SUGGESTED ACTIVITIES:

The students may:

- Economics deals with the problems of a society. The Pottawatomie Indians are a part of society. Write a paper on the economic problems of the Pottawatomi.
- Unemployment is a concern with the Pottawatomi Indians. Lack of education hinders the Indians from becoming an efficient producer. Write a paper on how unemployment and lack of education hinder him from being a good producer and consumer.
- Economics seeks to solve problems in a rational way by identifying goals, alternative ways of reaching them and con-

sequences of each decision. Write a paper explaining how the Pottawatomie Indians can solve their economic problems (refer to geographical location).

- Interview an Indian resource person on the causes and effects of school dropouts.
- Write a factual statement using figures on unemployment and comparing the different tribes.
- Ask a community resource person to explain economics. Write a synopsis of how economics affect the student and his family.
- Economics wants vary because of internal and external influences that affect behavior. Write a paper on how the Pottawatomie Indians are going to have to modify their values to become producers.

- Analyze in a written report the Pottawatomi's cultural items unique to white man's society that Pottawatomies could produce. Describe a process for building a company to produce this item(s). Check newspaper ads for ideas on products and merchandising.

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